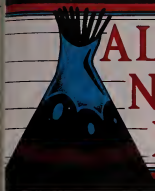


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AFN staff layoffs follow drastic budgetary cuts

The Assembly of First Nations has claimed that its funding has been reduced to \$10 million, down from \$19 million, for the fiscal year. The reduction is

thought to be a punitive measure by the federal government as a result of an AFN boycott of policy changes proposed by the Department of Indian Affairs.

The National Chief of the AFN, Matthew Coon Come, has made public the impact of the Minister of Indian Affairs drastic budget cuts to the AFN. "The minister never entered into good faith negotiations on the budget. He removed all authority from the department to negotiate the AFN budget and arbitrarily decided the organization's funding levels," charges the AFN chief.

"The minister is attempting to silence the national voice for First Nations. It is unfortunate that it is the hard working, everyday people who have to pay the price," stated National Chief Matthew Coon Come.

The net effect of the minister's actions is the layoff of 70 employees from the AFN. A further 24 vacant positions, left unfilled when it became apparent the minister was not negotiating in good faith, will also disappear. This represents 64 percent of its total workforce. At this point, 53 positions are expected to

remain active. This will have serious repercussions on the ability of the AFN to respond and act on mandates given to the organization by way of resolution at confederacies and the annual general assemblies. In some cases, the organization will not be able to deliver or provide assistance to the communities and regions that turn to the AFN for support.

"The AFN is a national institution in Canada. It is the national voice for all First Nations citizens, living in our communities or in urban areas. This action by the minister to silence us is an ominous sign for all First Nations organizations in Canada. It could very well be a signal that dis-

sect to government policies will not be tolerated and that our ability to fight for our rights will be severely limited. Democracy and the right to free speech are threatened. In a speech that the minister delivered in Siksika on April 30, 2001, when he launched the Governance Initiative, he stated, and I quote: 'Do you know, you young people in this room, that the most powerful man as it relates to Aboriginal issues is me. Under the Indian Act,

control everything in your life. Absolutely everything.' These actions show that the minister has a qualms about using, even abusing, that power. All First Nations citizens, indeed all Canadians, should be alarmed by these events," concluded the National Chief.

A spokesman for the Department of Indian Affairs says that the AFN funding has not yet been determined because the AFN has not completed its annual financial audit requirements. The AFN, however, maintains that it met the July 31 deadline.



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COMMUNITY FUTURES

Mohawk ironworkers help clear Trade Center rubble

by John Copley

They seldom get the credit they deserve; they work in high places, so high that most people would not dare to venture there; they hang like small twigs from steel girders high above the city streets as they bolt and cut and build their way to the top of what will be the loftiest penthouse suite. They are the high steel workers of the Mohawk Nation. For more than 60 years they've participated in the construction of the tallest buildings, their daily work often takes place under the most dangerous circumstances. More recently, they've become somewhat of a legend as a result of their hard work and diligent effort in helping the rescue efforts that have been underway since New York City's World Trade Center disaster on September 11.

These steel workers, members of one of the eight communities (Akwesasne, Ganienke, Kahnawake, Kanesatake, Kanataciakwe, Six Nations, Tyndinega, Wahta) that fall under the auspices of the Mohawk Nation Council of Chiefs, are no strangers to danger, but they are newcomers to presidential praise.

"The nation sends its love and compassion to everyone who's here. Thank you for your hard work; thank you for making America proud," said U.S. President George Bush, standing on the huge pile of smoldering rubble, speaking to workers, many of them Mohawk volunteers, at "ground zero" just two days after a pair of huge jet liners were flown into the upper sides of the tallest buildings in America's largest city. A third jet was crashed into the Pentagon, a symbol of America's military might; a fourth crashed into a wooded area of Pennsylvania, apparently thwarted by heroic passengers who've been credited with risking and losing their own lives that others could live.

"I want you all to know that today, America is on bended knee in prayer for the people whose lives were lost here, for the workers who work here, for the families who mourn," added Bush.

Construction workers across North America are fully aware that Canadian Indians, particularly those of the Mohawk Nation, are highly touted as by far the best steel workers in the world, particularly in dangerous situations where sure-footing, quick-reflexes, a steady hand and a fearless heart are prerequisites of the job. In Ontario, Quebec, New York and many other eastern provinces and states, Mohawk steel workers are the always among the first to be called when the job requires stealth and courage and the ability to climb high. In New York, where many of them could only stand and watch from the steel beams of neighbouring buildings as terrorists soared in to create chaos and destruction, the workers quickly volunteered for some of the most dangerous jobs in rescue work, crawling carefully across smashed buildings and steel beams looking for survivors amid the mountain of rubble that has now been estimated to weigh more than 1.2 million tons.

AFN Chief Matthew Coon Come acknowledged the heroic efforts of the Mohawk volunteers. He said "I am still struggling to come to terms with the murder in New York of over 6,000 innocent people in a crime of hate and terror."

"It will be many months before we begin to grasp the full meaning of what has happened to our world. Nevertheless, the immediate mobilization of hundreds of thousands of people around the world to lend support to the people of New York City, and to the families and friends of those who died, is a testament to the truly good side of human nature."

"Over 50 Mohawk steel workers from Kahnawake were among the first contingent of rescue workers at Ground Zero. First Nations organizations and communities right across Canada have made financial and other contributions to relief efforts."

The courage and stealth of the Mohawk high steel worker goes back many years before New York's September 11, 2001 Day of Infamy. Their escapades have been written about in several books and a movie (*Spudwrench: Kahnawake Man*, starring Randy Horne) has been made to salute their efforts, stamina and courage. The latest tribute to the Mohawk steel worker came from well known New York-born dancer, teacher and choreographer Jaan R. Freeman, who co-choreographed a recent production called *Eagle Dance*. The tribute, which praises and recognizes



the courage of both Canadian and American Mohawks was presented by New York City's prestigious Lotus Fine Arts Centre.

More than 150 Mohawk high steel workers are employed year round in the New York area. Volunteers participating in the clean up operations in that city include more than 30 members of Ontario's Akwesasne First Nation and two dozen others from Kahnawake, the Mohawk First Nation community which straddles the Canadian-U.S. border.

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Gov't appeals rulings for residential abuse victims

by John Copley

Government and church leaders have decided to take a few months off so they can "do their homework" as they prepare to begin settling more than 7,000 lawsuits that have been brought forth in the past several years by victims of residential school abuse. The announcement, made nearly a month ago, doesn't sit well with Native leaders or with victims who have already been vindicated through the court system only to discover that an appeal process has been set in motion, stopping payment of any judgment the court may have awarded them. "It's like starting right from scratch again," primed Terry Aleck, a victim who suffered years of torment and tortuous sexual abuse at the hands of convicted paedophile Derek Clarke, a former dormitory supervisor at the Lytton, B.C.-based, Anglican church-administered, St. Georges Indian Residential School. The school principal, Anthony Wm. Harding, was also implicated. The Anglican Diocese of the Caribou operated the school

from its inception in 1901 until its closure in 1979 and has faced and lost numerous lawsuits over the past four years and in some cases, paid their share of damages to the victim, and then sought compensation from government.

That policy, says Aleck, seems to have changed since 1999. The appeal might mean that he'll have to return to court and once again retell his story, something he'd rather not have to do again.

"I started legal proceedings more than 13 years ago," explained Aleck, at a recent news conference. "I was overjoyed when the court recognized the wrong done to me and (others also involved in the lawsuit.) But it was quite a jolt when I discovered on September 14 that the Anglican Church and the federal government had filed appeals. I'm saying 'c'mon government, c'mon church—stop this abuse. We've gone through enough pain already.'"

Terry Aleck was awarded \$223,000, about a quarter of the total amount awarded in a \$800,000 judgment for four plaintiffs whose cases were heard simultaneously. The names in these types of court cases are protected but Mr. Aleck decided to come forward with his story, hoping for understanding and an end to the daily anguish he feels by having won his case, yet still being unable to utilize any of the benefits ordered by the court. The money, not a large settlement amount by today's standards, was awarded to pay for his years of suffering, and includes both the shared or aggregate damages for the (mis)conduct displayed by the government and the church while operating the school and funds for his future care.

The Anglican Church says they know they have obligations, they just don't want to have to pay more than their fair share. What's fair? In some judgments the government has been ordered to pay 75 per cent of a given claim, in others the participating church has been ordered to pay 60 per cent. The government, it appears, though very slow and cumbersome, is trying to be fair - especially when it comes to dealing with abuse victims who have chosen only to sue Ottawa, and not the representative church organization who looked after day-to-day operations of the school they attended. They've cleared more than 450 cases so far, the latest being at the end of August this year. The 11 Yukon Territories' First Nations residents received compensation for their residential school experiences. Since 1996, when reparation for Indian residential school victims was first initiated, Ottawa has spent more than \$32 million settling the lawsuits. Compensation amounts and conditions are seldom announced, though the average settlement with government appears to range between \$55,000 and \$89,000.

Abuse did not take place at every church-run school in the Indian Residential School chain - but those who have been centred out and convicted before the courts keep finding themselves there again as more of their former students come forward, no longer afraid to talk, no longer wishing to remain silent. The churches have chosen to talk of their guilt, to talk of their repentance, to talk about how they regret what

happened, what they have failed to do for the most part, however, is to act with diligence, kindness and compassion. They refuse to pay court awarded damages, choosing instead to retain lawyers to rebuke every claim and appeal every judgment.

A mid-September decision by the federal government to appeal a three year old court ruling by the Chief Justice of the B.C. Supreme Court, Don Brennan, has added even more perplexity to what is already becoming a whirlwind of confusion about when and how residential school victims will receive their due. Judge Brennan's decision dealt a crucial blow to both government and churches when he ruled that the owners and managers of Indian Residential Schools could be held liable for the criminal acts of their employees. He also ruled in June of 1998 (Port Alberni Case) that both the United Church and the federal government were "vicariously liable" for the sexual abuse of 28 students at the hands of a church staff worker at the Indian Residential School in Port Alberni. Vicariously liable, in this case, means that both parties are responsible for any suffering endured by school victims and for any subsequent treatment needed by those who were abused by church, school or government employees. Millions, perhaps even hundreds of millions of dollars are at stake.

The appeal process launched by Ottawa comes as an unpleasant surprise to those waiting for compensation, and for Native leaders who have spent years trying to develop programs that will bring a successful conclusion to the residential school abuse crisis. And just as upsetting is the fact that federal lawyers who have maintained since 1998 that they would not seek to overturn the "vicarious responsibility" ruling have changed their mind.

Chief Robert Joseph, Director of B.C.'s Provincial Residential School Project, predicts that Ottawa's decision to appeal "will set back what we've been working on for years, healing and reconciliation. The appeal will take years to go through, and by that time, some of these plaintiffs will be dead."

"I think about the four generations of people that went to St. George's school," said Terry Aleck, a Ottawa's decision. "I think of all my best friends that died and that were part of the residential school. I think about my parents and uncles and aunts and all my great aunts and grandparents that are still alive and still haven't dealt with the issue." The now-defunct residential school system operated in British Columbia from 1881 until 1984. Various groups, including the Anglican, Roman Catholic, Methodist and United Churches, administered the schools. Most First Nations and Metis citizens that have filed lawsuits in Canadian courts were victimized, mostly by church officials and their employees, during the years 1959 to 1979. It's been the government, however, that has been assessed in most cases as being most responsible, and therefore often liable for the greater part of any financial compensation awarded.

But that compensation now seems a long way away.



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Metis Nation embroiled in Rossdale Flats controversy

by Brian Savage

Metis Nation representative Philip Coutu has been active through the long legal battles and hearings that have marked the proposed expansion of the EPCOR power station on the Rossdale Flats in Edmonton.

Coutu is now working on a research paper about the area that may be expanded into a book next year. In the meantime, although EPCOR claims to have pinpointed the boundaries of a square shaped historic cemetery, Coutu disagrees saying that the statement is "ludicrous" and that the actions of EPCOR have been "questionable at best".

"Pretty much all of the bones discovered this summer were outside of the square where they say the cemetery is. I follow the excavations closely and I didn't see any conclusive evidence of four corners of a cemetery," Coutu says angrily adding that in addition to the cemetery there were pathways, gardens, buildings and forts.

"I'm not convinced these are the cemetery boundaries and I believe unfortunately that EPCOR's archaeologist will try to present it as a cemetery. What I saw this summer was not consultation, it was manipulation of Aboriginal people and all of it was designed for EPCOR and their archaeologists to come forth and limit the size of the cemetery."

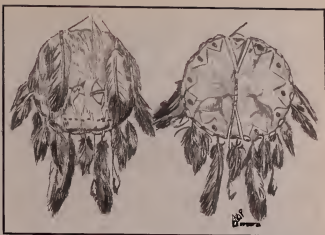
Coutu has been researching the names of people buried on the Flats and has come up with 60 names. "We say the names are mostly Metis for two reasons: a lot of the names are French or Metis and many children are buried there. Because of the flu and other illnesses there was death at an early age." Coutu has gone by the fact that the first white woman in the area came to Edmonton in 1808 and spent four years before leaving. There is a fifty-year gap before more white women came to the area, says Coutu, and yet Hudson's Bay company records show the cemetery was in operation through this time period.

According to Coutu, historical records show an 1899 legal survey, which depicts the burial grounds. In the early 1900s there came a series of floods and in 1910 another document reveals the new city of Edmonton trying to get the lands beside the cemetery — where EPCOR now sits. "They did the exact same survey except the burial grounds have been removed from the legal survey," says Coutu. "The Metis position is that it's an unregistered cemetery that was illegally expropriated by the city of Edmonton. Illegal in the sense of the removal of reference to this historic cemetery as a means — this occurred at a time of a great deal of land speculation."

At about this time the cemetery land changed hands, the Hudson's Bay company passed over control of the area with promises from the city it would be kept as parkland. "That never happened," observes Coutu, "and Hudson's Bay company letters state that these parks would be maintained by Edmonton eternally, but it never happened."

EPCOR has often disputed that a cemetery was there, notes the Metis researcher, even though the head of Alberta Community Development, himself an archaeologist, Dr. Ives, has called the area a cemetery. According to Coutu as many as 20 to 22 individuals have been located that at one time were buried on the Flats, with the remains of seven individuals in storage at the University of Alberta and ten in mass graves at the Beechmont cemetery as well as remains buried under Rossdale Road and many bones found on the Flats.

"We're determined to rebury them," says Coutu, "and our objective is to commemorate the site. We can't change the fact the city has desecrated and



disintegrated the site but what we can do is make the history of these people whole again so we want their names on a monument designed to tell who these people were. These people were the builders of the country, Father LaCombe buried many of these people."

"We're very disappointed the city has shown such a lack of true interest in commemorating the site," notes Coutu, who adds that the Metis have submitted a request for a legal review of the hearings' findings. It was after the representation of their findings on the cemetery that EPCOR moved to hand that land back over to the city. "That was political — to separate EPCOR from this issue; now they say, deal with the city," says Coutu. "At the hearings the city refused to get involved, saying it was EPCOR, and now it's reversed."

The Metis Nation will press on with its legal fight, says Coutu, but the ruling by the Energy Utilities Board (EUB) has dealt them a serious blow. "The EUB ruling is that although it's a Metis cemetery, we don't have a legal interest in the land; all the other groups had their costs paid for through legal intervention. The Metis Nation spent three months defending our cemetery and are told we don't have a legal interest in the land (even though) it has the remains of our ancestors."

There is a question of Aboriginal right for Metis here, says Coutu and the problem facing the Metis now is financial. "This is a costly process and there's a refusal to consult with us; we've never consulted with EPCOR or the city and the EUB ruled that if remains were found they would consult with the parties and they said specifically, the French, the Treaty and the Metis but they simply consulted with Native Elders."

"There are definitely treaty people buried there, and we don't want to discount that," observes Coutu, "but because of the possible legal precedent the city and EPCOR have treated us like dirt. They have desecrated our ancestors and refuse to consult and they have this idea they are going to commemorate the site and they are going to interpret our history and we continue to say we will interpret our history and we have to be involved in commemoration."

"We're dealing with an incredible distortion of our history," says Coutu bitterly, "and as a historian that's what really hurts. EPCOR has control of our history; a stranger has gained possession of our history."

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G8 meeting still to be held at Kananaskis

by Brian Savage

While the world reels after the terrorist attack in New York on September 11, fear and mounting anxiety is building in Canada over events such as the scheduled meeting of the top industrialized nations in the world, the G8, scheduled for next June in Kananaskis.

Premier Ralph Klein called the proposed event "absolute folly" if terrorist attacks continue. In an appearance on CBC *Newsweek*, Klein added, "I am not calling for the summit to be cancelled, but it's something nonetheless that we will have to con-

plate."

Klein went further, stating, "All Albertans and Canadians want to be as certain as possible that public safety will not be compromised by the summit and that includes those who will be participating in the summit."

Joe Clark, leader of the federal Progressive Conservative party, called the location a mistake and suggested Calgary would be a better spot to host the controversial event. "The idea that you can take leaders and salt them away isolated is unrealistic," he told media. "It was a bad decision when it was made."

Various meetings in Calgary in the upcoming weeks will be focusing on how the many different groups, political, environmental, and social, can coordinate their actions in a meaningful way and where it is best to do that. Kananaskis itself may be ruled out as too environmentally delicate for large demonstrations.

In the middle of all this are the Stoney First Nation, whose land envelopes the entire area, and those who talk with the federal government over increasing federal funding (including money for schools, medical clinics, and counselors to address the high suicide rate on the reserve) were said to have been put on the table as activist groups come to the band for use of their land. These suggestions left unofficial federal spokespeople denying that the band had demanded such leverage.

In the meantime, one activist leader was quoted in the media as saying that negotiation with the band leaders would be looked at in light of the proximity of the Native land to the G8 meeting, and the perfect location for a "staging area" by the various protesters. Greg Twoyoungmen, a former band councillor, says that some Stonies like himself are looking forward to the G8 meeting for a totally different reason than protesting.

"I have thousands of acres and I have my own business, Tipi Village and RV Campground, and I have lots of land I'm willing to rent out. Business is business," says the Stoney member. "I can accommo-

date a lot of people and I've already been in touch with many activists by email, telephone and personal visits, and I've told them, you're welcome to camp on my land, just leave your weapons and violence at home."

Twoyoungmen says it is his understanding the band is cooperating with the government on the G8 issue.

"I got a call from the administrator to express some displeasure but I told them this is my land, born and raised here, and what I do on my own land is my own business. This is tribal custom, I inherited this land from my grandfather, Chief Isaac Twoyoungmen, and the land is all mine."

There are others, says Twoyoungmen, who will be doing the same as he is, "People near Kananaskis along Highway 40, all that land along both sides of the highway is ours. There's a lot of land there and its even closer to the Summit and they're willing to rent out, just like me."

The former councillor does agree that the Stonies have been given new power in the iron-gong talks with Ottawa. "It sort of gives us more strength, a better bargaining position. They're trying to force the changes to the Indian Act down our throats. The Indian Act is 151 years old and they want to change it over the summer."

In part, says Twoyoungmen, the problem with the government lies in its tactics, which he calls "divide and conquer" and asks why, after stressing in their messages that communities are first, the government does not appear to be listening to the concerns of Natives but rather announces it will act on its own, despite protests.

The impulse to change the Indian Act must likely come from lawsuits which the government is worried about losing, says Twoyoungmen. "Ultimate motives are always involved, always."

Though he now calls himself "political" since his one-vote defeat in the last band council elections, the Native activist has stayed busy with his educational pursuits, compiling a Native dictionary and operating his business, Tipi Village. As he says, "For them it's political, for me, it's business."



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Samson Cree Nation's leaders concerned regarding area minimum-security prison

"As a woman, I find it extremely insulting and unacceptable that our female members are being portrayed in some media reports as individuals that visit the Pe Sakasew Centre to seek male companionship. Such statements are not only unfounded but insinuate our women have low morals," says Chief Lena Cuknife.

"I am chief of one of Canada's most progressive First Nations, which I believe is the prime reason we are targeted for sensationalism. I can attest to the fact that our women have very high morals and values. I am very proud of the accomplishments of many of our female members, especially those women who sit in leadership," says Chief Cuknife.

"Our leaders are outraged by the insinuations made by both non-Native and Native people and they are demanding that such inaccurate media articles not go unchallenged," says Chief Cuknife. "Should any female member of the Samson Cree Nation visit this federal facility, it would be in the same way spouses, friends or relatives across Canada visit their imprisoned family member or friend."

Councilwoman Barbara Louis states, "when I first heard about the articles about the centre and its implications on our community, especially our women, I was angered. I work with a lot of women who have the highest level of morals. How dare any man imply our women have anything less. Our women are leaders with values."

On Friday, October 5, Samson Cree Nation Council was briefed by Correctional Services of Canada (CSC) officials on recent incidents that have taken place at the Pe Sakasew Centre and to discuss what action will be taken to prevent future escapes from the centre, a minimum-security prison that borders on Samson Cree Nation land. Chief Cuknife states, "It is not uncommon for our members to find out about escapes through the media. This situation is not acceptable."

"When the centre was first proposed the Samson Cree Nation leaders were guaranteed that the facility would provide employment for our people. We were also guaranteed there would be economic benefits for our community," says Chief Cuknife. "As well, we were guaranteed that only inmates with the most minimal of offences would be housed at this facility. None of these conditions have been honoured. Instead, there are only four members employed throughout the centre, we have not had any economic benefits for our community and we now learn that the Pe Sakasew Centre houses inmates who have been convicted of sex-related offences and murder."

Currently, CSC operates the facility under its own policies with no input from the nation. Samson Cree Nation leaders are no longer willing to allow the operation of the facility to go on in the manner that it has. Councilwoman Louis stated, "there is an opportunity to take over the management under Section 81. We will hold a referendum in early 2002 for the decision of the members to take over the facility's operation."

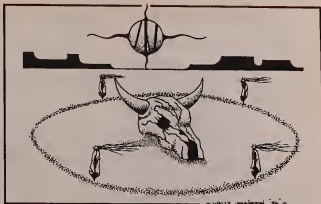
Councilman Pat Buffalo states, "we gave the directive to hold a referendum to close the facility and replace it with something more positive for our community, such as a new location for the Maskwacsee Cultural College."

The council will be making their demands known to Corrections Canada in Ottawa while the facility remains in operation tighter controls must be implemented. They are demanding a security fence, no passes for inmates into the community unless first cleared with the council and a siren to alert the community

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of any future escapes. "As the leaders of this community, it is our responsibility to protect our people, and we will take every action necessary to uphold this responsibility," concludes Chief Cuknife.

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Mackenzie Pipeline gets okay from Acho Dene Koe

by John Copley

The highly touted, multi-billion dollar Mackenzie Valley pipeline project got closer to becoming a reality this month when the largest and one of the richest First Nations groups in the Northwest Territories, the Acho Dene Koe, reconsidered an earlier position not to join with other Aboriginal groups working together to activate the project. The Acho Dene Koe were considering the possibility of negotiating a deal for right of way over their traditional territory with the Calgary-based oil group consortium putting the project together. But that changed during the early part of October when Acho Dene Koe Chief Judy Kotchea told media from her office in Fort Liard that after considering their options, the Acho Dene Koe Council, "believes that time to move forward is now. We want to participate in building a Mackenzie Valley natural gas pipeline, and we want our people, especially our young people, to have long-term benefits."

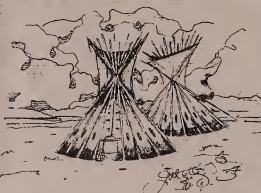
The decision by the Acho Dene Koe has helped clear the way for the Aboriginal Pipeline Group (APG), a consortium that comprises several northern Native communities, to go ahead with plans to negotiate a deal with Ottawa and the Calgary-based consortium, a group that includes Imperial Oil, Shell Canada, Mobil Oil and Conoco Canada. The APG represents nearly three dozen Native leaders and their NWT communities. Chief Kotchea, who last month was one of several northern chiefs considering legal action to ensure the Acho Dene Koe had fair participation in any pipeline deal that evolves, said she and her council "have (since) consulted with our Elders, young people, and band members from Fort Liard, and we believe that with our oil and gas experience, our traditional knowledge and respect for our land, we must participate in this business opportunity."

On June 28 this year more than 40 Aboriginal leaders, representing six regions, met with about four dozen oil and gas and pipeline related businesses and numerous government representatives to reaffirm their commitment to work together and establish an agreement that would satisfy everyone. A Memorandum of Understanding (MOU) was signed in front of the nearly 300 people who gathered that day, each watching as their leaders signed an MOU that will link all of the Aboriginal peoples in the region to a share in natural gas revenues once the Producer's Group begins extracting it.

The Imperial Oil-led consortium, which has said from the beginning that no pipeline would be built without the cooperation and participation of the Aboriginal people whose land will be utilized during and after pipeline construction, has

already carried out "extensive and open discussions with more than 70 parties" representing numerous northern interests. So far, all signs have been positive for early development, though the project has taken more than seven years to complete.

The chair of the historic June 2001 meeting, Harry Denerson, a former chief of the Acho Dene Koe, is confident that both the APG and the Mackenzie Pipeline Project will be successful. While admitting that setting up a viable and valuable pipeline operation "is going to take lots of hard work," Denerson says he knows it can be done.



"We have an understanding of business and we have more than seven years experience in gas and oil pipeline development," he said. "We, as Aboriginal people, can work together and make this happen." Money, or perhaps the lack of enough of it, has been one of the focal points of concern in media since the pipeline initiative was introduced earlier this summer. Nothing is yet definite from Ottawa, but the general consensus is that the federal government will come through with \$200 million or so to help get the project up and running. Decisions will probably have to be made soon - the competition is barking at the garden gate. Another venture, one that proposes running along the Alaska Highway and south into the United States, is currently being considered by an American oil and gas producers partnership. The "Alaska Highway Project," as it is being called, is just the tip of the iceberg as far as pipeline ideas go. A separate bid to construct the project has recently been announced by a group who'd like

to build a pipeline that will extend from Prudhoe Bay south to the border, also following the path of the Alaska Highway.

Canadians in general seem confident that no matter who builds the pipeline we will all benefit by it. After all, some of the oil and gas groups involved in the Canadian project have parent and/or sister companies also involved in the American bid. Somewhere a compromise will be reached, perhaps a shared venture will develop now that our bond with America has been strengthened as a result of the senseless and vicious attack on the World Trade Centre.

Canadian bankers are confident that the funds needed to build the Mackenzie Pipeline can be found right in Canada. The Senior Vice President of Aboriginal Banking for the Bank of Montreal, Ron Jamieson, called the pipeline deal "a complex transaction involving a large number of stakeholders, some of whom will have competing objectives," but added that "in our opinion, financing for high quality projects of this nature can be arranged amongst Canadian institutional investors."

Support for the project continues from the office of Northwest Territories Premier Stephen Kakfwi, who said that his government "is strongly committed to promoting Aboriginal equity participation in the Mackenzie Valley Pipeline project."

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book review

One Dead Indian

by Peter Edwards

Published by Stoddart Publishing Co. Ltd.

ISBN: 0-7737-3321-3

Review by John Copley

Toronto-based Stoddart Publishing has just released a new book that is certain to put Ontario Premier Mike Harris back on the hot seat demanding that he explain why he didn't want to call a judicial inquiry into the shooting death of unarmed Native protester Dudley George, six years ago at Ipperwash, Ontario. In fact, the Ontario premier also has some explaining to do, it seems, about his role and the role of his office, who according to government documents, gave the order for police to force the Native protesters out of the nearly vacant park.

One Dead Indian, written by veteran Toronto Star news reporter Peter Edwards, and released by Stoddart in mid-September this year, is a powerful, riveting look into the events leading up to and subsequent to the death of George, who was shot to death by Ontario Provincial Police (OPP) acting Sergeant Kenneth Deane.

The date was September 6, 1995. In the latter part of a Tuesday evening several groups of armed police, including riot and tactical squads, entered southern Ontario's Ipperwash Provincial Park and confronted a small group of peaceful, unarmed and, until now, quiet Native protesters. The group had been gathering at the location for several weeks, just as they and others have been doing for years, all in an attempt to bring attention to their situation: a 2,200 acre piece of land appropriated under the War Measures Act in 1946 by the federal government that has never been returned, despite words of good intentions and a 1980 down payment to the Kettle and Stony Point First Nations that totalled \$2.5 million.

Edwards' book is an extremely well researched, excellently written and highly informed piece of work. The author, a veteran newsman well trained in the art of digging up the truth, does an outstanding job as both a story-teller and a truth-sayer as he delivers information from document after document that sees the Ontario government's pinocchio-like nose growing longer by the page. Outright lies, open deception, forgotten/lost notes - the research is all there, much of it captured through government records obtained by utilizing both the province's Freedom of Information Act and the federal Access to Information Act. Extensive court records, transcripts

and archival material, including recorded conversations and statements given by police officers who'd been involved at Ipperwash, are also included. Much of what the Native protesters allege happened on September 6, 1995 and in the days preceding it are proven in *One Dead Indian*.

One Dead Indian claims, without fear of libel, that it was a barking dog, not a gunshot that started the chaos at Ipperwash. About to fight with one of the police dogs brought in to quell what the OPP wrongly anticipated as a violent uprising, a local mongrel was kicked in the ribs by one of the riot squad officers on duty that day. The anger that followed was directed by words, not violence. The books also sheds some light about how police, confused and ill-directed, began firing on Natives running for their lives when police mistook sparks from their own bullets as muzzle flashes from protester rifles. Subsequent searches of all the protesters, and all the ground in the vicinity of the clash did not uncover any weapons. The fact is, police were shooting at unarmed protesters.

The book also says the government and the OPP lied when they claimed they believed that the Native protesters, who included women and children, were armed with automatic weapons. The government repeatedly denied the existence of a Native burial ground in the park although its own files clearly stated that the burial ground existed and an earlier government had promised to erect a fence around it. Unexplained failures of technology resulted in there being no recording of radio communications among officers involved in the raid on the park and no photographic or video evidence of their activities.

A similar unexplained failure of technology led to the disappearance of the computer notes of a key participant in the meetings where political officials were warned by government bureaucrats about the dangers of trying to force the Natives out of the park.

One Dead Indian will take readers on an unparalleled adventure that begins more than a hundred years before Dudley George was ever born. It ends six years after his death, his family still in mourning, still waiting for answers and still seeking to understand why government was so anxious to get Natives out of the park that it had to resort to lies, innuendo, broken promises and threats from a government that just two decades ago agreed that the land must be returned to its rightful owners, the Aboriginal citizens of the Kettle and Stony Point First Nations. Today, in lieu of a judicial inquiry, the George family has launched legal suits against Mr. Harris and other senior government officials for the wrongful death of Dudley George. The Ontario government has already spent hundreds of thousands of dollars trying to defend its premier and ministers and in fact, have tried repeatedly to have the entire matter thrown

ONE DEAD INDIAN

THE PREMIER,

THE POLICE,

AND THE

IPPERWASH

CRISIS

PETER EDWARDS

out of court. Those attempts were thwarted, however, when Madam Justice Gloria Espinoza ruled the lawsuit to be in the best interests of the public and therefore allowed to proceed.

Perhaps readers will agree, once they read the book, that one of the most damning statements that hints at government wrongdoing comes from a former senior advisor to Mike Harris who claims the premier went out of his way to become directly involved in having the protesters removed from the park. Deb Hutton told meetings of politicians and bureaucrats gathered to discuss the occupation of the park that Harris had rejected the OPP's standard procedure to avoid confrontation, instead saying he wanted them evicted as soon as possible, so they would not have the time to gain any public support for their cause.

Some of the memos and other information uncovered by Peter Edwards in his investigation and story research are being used by the George family in their attempt to have Harris and others found liable for Dudley George's wrongful death.

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Alberta Native News, OCTOBER 2001

First Nations Summit boycotts referendum

by Brian Savage

Despite a recent letter of endorsement for the coming provincial referendum on treaty talks from Stolo leader Bob Hall, the First Nations Summit will continue on its path that such a referendum is unacceptable.

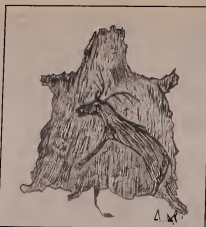
"We're urging our people to boycott it," says prominent First Nations Summit spokesperson Bill Wilson, "and we're getting a really good reaction to that."

Wilson said the statement by Hall did not "particularly" surprise him.

"I talked to the Stolo and on this issue he simply does not represent the majority. I spoke to other Stolo chiefs and they maintain the position of the summit."

According to Chief Wilson at a recent summit meeting in Cranbrook, Stolo chiefs "were almost unanimous" in their support of the boycott. Bob Hall was not at that meeting, notes Chief Wilson. "Understand," he cautions, "individual chiefs and nations can do whatever they want. We don't require them to toe the line; they're independent and they have the right to adopt different positions than ours."

The "vast majority" of the summit chiefs support the boycott of the referendum, says Wilson. "We think it's an illegitimate process because you never subject the rights of the minority to the whims of the majority."



As far as we're concerned we're going to ignore it; we're more concerned with the status of treaty negotiations."

Chief Wilson says that the treaty process is "getting better" and adds, "the premier has been incredibly cooperative with us and once the referendum is out of the way we will get down to the substantive negotiations."

Chief Wilson expects a call by the government for a sitting in November and the referendum to be held in February or March. "It's going to allow every racist in the province to have a forum that is by every definition morally corrupt."

According to the summit official, talks are ongoing now with the premier. "We offered him an olive branch and he's accepted it. He's agreed to fund us for an educational process around the treaty issue and negotiations in B.C. We're putting together a budget for this and it'll include individual hearings not parallel to the referendum where we engage in education of the non-Indian public." Wilson says that Premier Gordon Campbell is "enthusiastic" about the initiative, which could be completed by April of next year.

"We're including a lot of written material as well as television, radio and newspaper informational pieces along with the hearing and an interactive CDROM to

to every school in B.C. As well we are inviting non-Indian people into our longhouses and ceremonial houses to share a feast with us and listen to us as we talk about our aspirations in regard to the treaty negotiations."

According to Wilson a number of meetings have not been held between the Premier, his ministers and his entire cabinet, the latter in Vancouver; opportunities, says Wilson, for educating the government figures on the summit position. "We agreed to disagree on the referendum but we were more interested in getting on with other things."

"We've set up monthly meetings with the premier and ministers on a rotating basis with the premier's needs." This month summit officials will be meeting with the Premier, the Minister in Charge of Indian Services, the Education Minister and the Attorney General.

"We've institutionalized that meeting every month every quarter with a larger group and every year with the entire cabinet; it's never happened in B.C. before not even with the NDP."

Wilson admits that this is a significant change in the government approach to Native matters before the election. "When the Liberals became the government they were hard line and I don't think they've changed their policies but I think they realize that this is an issue that is not yes or no on a silly referendum. It needs to be answered on a large negotiation stage than they were anticipating. Some in the government are just now realizing the enormity and complexity of treaty negotiations. Even some of the hard liners in the caucus are saying this has to be done. Being anti-Indian is not the way to be involved in this kind of thing. There has been a change in attitude if not policy."

Wilson says the government knows the only alternatives to negotiations are either litigation or confrontation, choices that are expensive and painful for all.

Wilson says the Premier has surprised him with his candour, and calls him a "straight shooter" like W. A. C. Bennett. "I impressed upon him that the solution to all this is for him to abandon the assumption of superiority of a white government over Indians. He said he thought about it and that I was right and only Natives can find the solution and all the government can do is help you to do it. I think he's the first premier since W. A. C. Bennett to say that."

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Commercial and Agricultural Needs"**

Deh Cho face environmental disaster

by Brian Savage

A proposal by the government of the NWT to place dams on many rivers in the territory could have a major impact on the Deh Cho, says their environmental

consultant, Petr Cizek, after reviewing topographical maps that revealed potential massive flooding.

"The government of the NWT has proposed a \$26 billion project to dam virtually every single river in the NWT," says the environmentalist.

According to Cizek, the major concern comes from three or four massive dams on the Mackenzie River, dams that would produce as much power as the first phase of the James Bay project in northern Quebec, 10,000 megawatts. "Each one of those dams would generate as much power as a nuclear power plant."

The Deh Cho, an alliance of ten communities in the southwest corner of the NWT, has a good reason to be concerned over the flooding. "All I did was outline the flooding directly from the government maps and indicate the extent of the devastation in terms of the cultural and ecological sites that I know of, and point out they may have forgotten they'd be flooding a whole village, Spring River."

Cizek says she placed together and put into context the many small maps the government had issued to show the real extent of the dam projects by looking at large topographical maps. "When I realized the full extent of the flooding I was blown away."



One site alone would see the flooding of the Old Fort Wigley, Willow River Village and submerge parts of the Wigley Highway. Another site close to Fort Simpson would see Jean Marie Village flooded along with a number of Native burial sites and other important cultural sites. The Mills Lake Migratory Bird Site would also be destroyed.

The massive funding needed for the project is to be raised by private investors being drummed up by Peter Lougheed, the former Premier of Alberta and now a private lawyer and consultant.

"According to their own calculations," says Cizek, "after having given away all this to private investors, the public return would be one to two percent."

Financing Native self-government is the carrot being dangled from the stick in order to gain Native support for the project, says the consultant.

"After I broke the story, Joe Hanley, Minister of Resources, Wildlife and Economic Development, said he had no intention of flooding any communities — it's just an idea, and it's up to the community themselves to determine how high they wanted to build the dams; yet all their presentations and calculations were based on 100 foot high dams; you can generate 10,000 megawatts of power unless you build up some pretty big dams."

The Mackenzie River is a particularly shallow and wide river, says Cizek, and shallow and low rising banks present problems for a dam.

"You're talking about a very wide dam and flooding would be extensive because the banks are very shallow."

A formal resolution about the project is expected after a meeting of Deh Cho chiefs in Ft. Simpson.

The reason or the project is simple, says Cizek: the government needs cash. "It shows a lack of creativity in terms of other economic development opportunities; it's a mega-project mentality."

Cizek questions how popular such a project is with the grassroots.

"It really makes you wonder to what extent the government represents the communities."



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Mr. Pipko rejoined AEC in 1987 and worked in both Public and Investor Relations until 1990 when he was asked to lead the newly created, International Affairs Department. Under his leadership AEC has built numerous successful relationships and partnerships with Aboriginal and community groups in Canada and abroad, with a focus on designing and implementing capacity building programs for Aboriginal communities.

Through Mr. Pipko's initiatives, AEC successfully worked with Aboriginal community and regional news networks, NWT Consensus Mediation and Economic Development groups, the Conference Board of Canada, the Canadian Association of Petroleum Producers, and the National Aboriginal

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November 18 - 24: National

Celebrate healthy lifestyles; free from addictions

by John Copley

The 20th anniversary of National Addictions Awareness Week (NAAW) takes place this year from November 18-24 and once again the many organizations actively involved in the addictions field are hoping your participation will help make this year's campaign one of the most successful ever. That participation can be as simple as displaying a poster in your home, office, school or workplace or as complex as having someone you care about seek the help they need to overcome their problems with drugs and alcohol. All activities, even phone calls for information or a visit to the interesting and informative Nechi Institute website, are important activities.

The St. Albert, Alberta-based Nechi Training, Research & Health Promotions Institute 7 is known around the world as one of the leading developers of viable health promotions and addictions recovery programs. Though numerous provinces, territories, city governments and local communities have been setting time aside each year to create awareness and deliver drug and alcohol prevention and information, it was the Nechi Institute who initiated the National Drug and Alcohol Awareness campaign in 1981. In October of 1987 government added their support when the third week of November became National Addictions Awareness Week. This year Nechi will again centre their focus on the theme, *Keep the Circle Strong*, a concept adopted from the Northwest Territories, where it has been used to promote their addictions week campaigns for several years.

"The theme," explained Nechi Marketing and Health Promotions Director Richard Jenkins, "conveys the message of a growing circle of individuals, families and communities who have chosen a healthy lifestyle free from addictions. This special week is designed to encourage people to join in and strengthen the Circle of Life."

The NAAW objective, he added, "is to provide information and promote a variety of activities that will serve to generate awareness on addiction issues that affect people across the country. Focusing on the successful addictions awareness efforts of youth and communities across Canada, NAAW has become an avenue for effectively mobilizing communities in working together towards a common goal, as well as, strengthening a partnership of First Nations, Inuit, Metis, and non-Aboriginal professionals working in the area of addictions."

The united effort of nearly 600,000 participants across Canada personifies the work that is being accomplished by Aboriginal and non-Aboriginal people to fight addictions in their communities.

"National Addictions Awareness Week," explained Jenkins, "is a time to celebrate the joy of an addictions-free lifestyle. It is a time to honour each other."

The Nechi Institute conducts and commissions research each year that examines how Aboriginal lifestyles are affected by such issues as gambling, tobacco use, family violence, substance abuse and Native Employee Assistance. The results of the various research efforts are then published and incorporated into the various programs and materials offered by Nechi. This research is also made available to government policy makers and other community organizations."

"Our people have been conducting research for centuries," explained Jenkins, "though it was not written in a scientifically standardized form, the results of these studies were valid and reliable and were kept within the confines of the mind and spirit. Hunters for example knew which waters held the most healthy fish, which plains the buffalo travelled and which soils grew certain medicines. This knowledge came through the test of experience over time. Back then the medium for sharing this information was modelled or shared in talking circles and gatherings, and communities grew in their wealth of knowledge. Today the most powerful medium we have to disburse and knowledge and share visions is the written text and the Internet."

The Nechi Institute specializes in the development of addictions programs but without research the programs would not exist. "Research is a powerful tool that enables us to not only look at the root causes of current social issues and the relationship between certain factors but to also look at how we can work together to bring about positive change in our communities," said Richard Jenkins.



"Research is the key that allows us the opportunity to assist in the rebuilding of strong, healthy individuals, families and communities through the development of material, curriculum and programs." Participating in addictions awareness week doesn't mean you have to take special classes, return to school or enrol in special programs, it simply means becoming aware of the problem, the issues and the treatment available. The more aware you are, the better position you are in."

Continued opposite

Aboriginal youths try out military life in Farnham

More than 40 members of Aboriginal communities from across Canada are repelling off a 10-meter tower and practicing orienteering techniques, as part of a three-week Pre-Recruit Training Course offered by the Canadian Forces in Farnham, Quebec.

The Pre-Recruit Training Course is the first part of the Canadian Forces Aboriginal Entry Program (CFAEP). The program offers training and employment opportunities to members of Aboriginal communities who are considering a full-time military career. Therefore, the course's aim is to ensure that participants have the opportunity to familiarize themselves with military life before making the commitment to join the Canadian Forces.

The CFAEP captures and develops aspects of the Northern Native Entry Program (NNEP) - a 1971 initiative under which Aboriginal persons living north of the 60th parallel were recruited into the Canadian Forces. The CFAEP is open to members of Aboriginal communities across Canada.

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Drug & Alcohol Awareness Week

Healthy lifestyles, Continued from page 12

to lessen the chances of addictions abuse becoming a factor in your family or community.

"Parents, in particular, play an important role in prevention," explained Jenkins. "We can't do a lot to stop the flow of alcohol or drugs into our communities and we can't isolate our children from exposure to them, but we can do a lot to influence our children in ways that help them make healthy choices."

Involvement is essential even if that involvement entails just knowing what to look for and understanding what it is as parents that you can do to minimize and even prevent unprescribed drug use in your home. Drug awareness means what to recognize the role you can play as parents, and then actively participating in that role by initiating projects, introducing ideas and offering positive, quality choices to your youngsters.

Addictions agencies across the country have identified seven simple messages that can help parents ensure that their children are making positive, healthy choices. "The first message is important for every family to understand," stated Jamie Brown, coordinator of Prevention Source BC, "because research continually shows that the actions and deeds of parents are one of the most influencing factors in the prevention of drug misuse. The quality of family life and the relationships within it are among the most powerful influencing factors in preventing drug abuse."

The second dispels the myth that there is such a thing as "the perfect parent." "Every family and every child is different, there is no perfect parenting model or method," explained Brown, "but with intuition and effort, we can all find better ways to parent."

The third message is a simple statement of fact: You are your child's Number One teacher. "Don't leave it up to schools or the community to teach your children to avoid drugs. Don't be afraid to start talking with your children about medications, alcohol and other substances early."

"Your children need you" is the text of the fourth message. "Children need to feel your love and that they have an important place in the family and that home is a safe and good place to be," explained Jamie Brown. "Children will feel better about themselves knowing this. The confidence this instills will help them talk to you about drugs when they have a concern or question to resolve." Don't be afraid to set limits. "Children from homes with reasonable but firm rules and expectations are actually happier than those with no rules or structure," she explained, referring to the results of years of research by drug addictions professionals. "Be frank and honest in setting rules about alcohol or other drug use, and be firm in knowing where your children are and when they are expected home."

The sixth message involves the role-modelling responsibilities of the parent. "You are your child's most enduring example. This is particularly true in the case of substance use and misuse. By acting responsibly in your behaviour related to medications, alcohol, tobacco and other drug use, you are teaching your child an important lesson, without the use of words."

The seventh message simply states that there are no guarantees. "Even if you do all you can and you are not perfect a child may still move beyond simple experimentation and misuse substances," explained Brown. "Often in such cases the first response is one of guilt and self-blame so it is important to remember that your children are individuals and ultimately will make their own decisions." Parents can influence their children, but they cannot control them. "The first step in helping a child is to help him/her accept responsibility for his/her own actions. Have patience with yourself, and do not become paralysed with guilt; you can only do your very best, after that it is up to your growing children to accept responsibility for themselves."

Good communication in the home is vital to every family. Remember some of these rules and you will be doing a great deal to help resolve any questions or concerns before they become negative issues. Many small, everyday things can help to improve the way in which you communicate positive messages to children and youth. Here are a few:

- Create family "traditions."
- Establish rituals that kids can come to count on, such as eating supper together, having a time to talk, or doing certain activities together. These offer opportunities for healthy discussions.

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• Avoid "power struggles." Nobody wins an argument. Learn to defuse the situation, by walking away or saying, "let's talk about it in an hour (when we both calm down and think about things)."

• Don't try to do two things at once. Stop what you are doing and devote your energy to the conversation. Nobody likes to feel the other person doesn't care because they aren't listening.

• When disagreeing, keep it from being personal.

• Don't attack the other person, or generalize what is being said. Keep on the topic. If talking about homework don't bring other things into it.

• Avoid absolutes by trying not to use words such as "you ALWAYS" and "you NEVER."

• Respond to what the other person is feeling as well as saying.

• Body language says a lot. Learn to see the feeling behind the message and validate that feeling.

Finally, don't try too hard. Sometimes good communication does not involve a formal discussion. Being relaxed and responsive is important in recognizing "teachable moments."

For more information on National Addictions Awareness Week or to learn more about the Nechi Institute's programs and referral services, contact the organization by calling (780) 460-4304 or by faxing (780) 460-4306. The toll free line is 1-800-459-1884.

The Nechi Institute website can be found at www.nechi.com.

Urgent action needed to save treaty making

Urgent action is necessary if treaty making in British Columbia is to survive growing public scepticism, First Nation disapproval and a province-wide referendum on the BC government's guiding principles, according to the Treaty Commission in its recently published eighth annual report.

"Everyone is looking for answers that will bring certainty to land ownership and jurisdiction in this province," Chief Commissioner Miles Richardson said. "Following a blunt assessment of what works and what doesn't work, the Treaty Commission has produced a prescriptive set of recommendations that, if followed, will restore faith in the treaty process, and bring a measure of certainty to land and resource use, and economic development to First Nations communities."

While comprehensive treaties remain the goal to end the uncertainty, the Treaty Commission says it is critical to establish building blocks and that is best accomplished through a series of incremental steps.

Speaking to the province's First Nations leaders Richardson said, "First Nations and the governments of Canada and British Columbia have to rethink treaty making to deliver more immediate benefits through new types of agreements

Continued on page 37



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Keeping the circle strong

by Peter Cole

The circle is important in the life of Native people. The circle means community commitment. It means co-operation, mutual support, trust. It means sharing, equally distributing power and resources. A circle can expand infinitely in an outward direction as well as concentrically, allowing people to act within the meaning and context of one another. There is a natural tendency for strong spiritual, emotional, and physical bonds to be created and maintained in a circular structure. When you let alcohol become your confi-

dante, your counsellor, your lover, your major point of contact with the world, you weaken the circle. It will break at that point and the affected individual will become emotionally, physically, and spiritually traumatized.

When a bottle is passed around the circle, the integrity of the individual is destroyed. The desire to cope is gone. The desire to face unmet needs and reality disappears. The circle becomes a series of unconnected dots. People stop caring about their community, about themselves. They become the experience, the disease of alcoholism. Alcohol becomes the only connection. A bidirectional arrow goes nowhere.

Everyone's heard it—that alcoholism is a disease, that it creates mutual dependencies, that healing is a process requiring intervention. We all know alcoholics, substance abusers. Many or most of us are disempowered individuals who have disenfranchised themselves, given their vote, their freedom to anything that will enhance reality. Like booze, cocaine, hashish, pharmaceuticals, coffee, tobacco, television, endorphins. Any kind of stimulant, so long as it distracts us from the process, the reality of being human in a society which devalues individual integrity.

There are no legends, no old stories, myths from my people, the Coast Salish, that talk about widespread reliance on artificial ways of coping with life. You have the sweat, fasting, dancing, exposure to the elements, the immense power of consensual reality, people working together. Native people knew about fermented fruit, about grain rusts and mushrooms and peyote and herbs and poisons. They were there, part of nature, part of everything. So, why wasn't

there the wholesale abuse, the immanent October, 2001? Because Native people had sovereignty. We were the mainstream—not marginalized like we are today. Because the first peoples of this country did not have the concept of the 'high' as being something separate from themselves, something to be exploited, something in which to hide, somewhere to go to deny that there were problems in the world that had to be dealt with. There were problems. There were ways of running away from them. But the community helped the individual and the individual was part of the community. There was no conceptual distancing of the self from society, no differentiation of problems into those concerning just one person and those involving everyone. People shared their lives with one another. They rejoiced and suffered together.

Today you have huge numbers of Aboriginal people who have no sense of purpose, no sense of place. Urban and rural derelicts. People isolated from one another, from their own inner wholeness. People who have forgotten their culture, their history, their language. Why? Because tradition has been lost, destroyed. Replaced by values from a foreign culture. These values have been created by institutions such as churches, schools, bureaucracies—places of confinement and behavioural modification.

We as Native people do not have access to our rights as human beings. We have only legislated rights which allow us to function within the institutions of a bureaucratic society.

We need to be self-determining. We need our own culture, our own language.

We need what cannot be given to us, because no one can give us what is rightfully ours.



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Help is out there ~ you just have to ask for it

by Heather Andrews Miller

Aime Tatson is living proof that people caught up in the cycle of substance abuse can turn their lives around. The 62-year-old former resident of Fort Smith, NWT has been clean and dry for the past 12 years. "I'm happy now," he says simply, "but it wasn't always so."

When Tatson entered treatment at the Action North Recovery Centre located in the northern Alberta community of High Level he had been in and out of trouble with the law most of his adult life. "I'd been drinking since I was 20, and out of control. I'd been in treatment in Henwood and Poundmaker but still I was abusing alcohol, couldn't hold a job, spending time in prison," he remembers.

Tatson says no one else is to blame for his lifestyle. "I can't say it was my home life while I was growing up. I didn't drink in my teenage years either, it didn't start until I was an adult." Once into the cycle of jail, unemployment and dependency, he admits it was hard to get out of it. He had nothing, no steady job, no family life, and his situation seemed hopeless. Eventually his two older brothers both died from alcohol-related illnesses. "I was afraid I'd be next," he says.

And finally he'd had enough. Twelve years ago, finding himself in treatment once again, this time at Action North Recovery Centre, he started to listen. "I realized it was up to me. I listened to what the counsellors were telling me, and I renewed my relationship with my creator in my own personal way, not through a church or anything but I let myself be guided by what I knew was the right way, and I prayed a lot," he says.

Tatson assures other substance abusers that help is as close as the telephone. "Call the local AADAC office, or the Crisis Line in your community. Let them help you to get into a program, and then listen to what the people who are trying to help you are saying." He admits that his own reluctance to listen was the main reason why treatment never helped him in previous attempts at sobriety. "While it's up to each one of us to heal ourselves, we can't do it alone. They can help you if you hear what they are saying," he urges.

For a while after his treatment was completed he distanced himself from his old friends, not wishing to be tempted into the old way of life. His counsellors had impressed upon him how important it was to be employed, to fill your daytime hours with work, and to be financially independent. Even though he had never kept a job in his life before treatment, he found a job back in his home community and stayed with it until completion. "When that was finished, I found another one," he remembers. Eventually, he grew stronger and could put the old lifestyle behind him for good.

He began to spend one afternoon a week with the elderly in his community. "It's good to keep busy, to give something back to the place where you came from, to volunteer your time and talents," he says. His after-hours work has continued and he has won awards noting his accomplishments as a volunteer. "But it wasn't just to benefit the people I was working with, it was for me personally to give my time and to feel good about myself," he states. Self-respect is gained through activities such as volunteering, and is imperative to the healing process. "Self-respect and respect for others - every one of us needs that, regardless of where we are in life, but especially when you are healing," he says.

Today Tatson is working at Action North Recovery Centre. The facility offers a great variety of programs that provide safe, respectful environments where

clients can work on the issues in their lives that brought them to this stage. "It all started here for me as a person in treatment and now I'm trying to help others achieve sobriety," he says. He's had some training as a counsellor, but his biggest contribution to helping others is his own experience. "I've been there. I know how they are feeling, what they are facing. And I'm proud that they can succeed." Action North's programs are based on the four major life areas: mental, physical, emotional and spiritual and one-on-one counselling is a big part of exploring life options towards a healthy, balanced, happy lifestyle.

"I've done a lot of good things in the last 12 years. Life is good," he says. Tatson says looking ahead has been his best strategy. "Don't look back on what used to be, look forward to the future. No matter how bad things looked yesterday, you can change it." But it's got to start from within, he says. "Take a good hard look at where you're at. Get sober for a week and think about it. You know you don't want to stay the way you are. But you can change it. You have got to be the one to take that first step, and then be assured, there's a better day ahead for you."



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Don't give up on yourself, says recovering alcoholic

by John Copley

Not everyone whose life has been drenched in wee manages to rise above the depths of their despair to tell a story such as the one you are about to read. Not everyone wants to share the hardships they endured, the obstacles they had to overcome or the stigma put on them by a stereotyping society that loves to blame, point fingers and ridicule anyone and anything that doesn't meet its socially acceptable criteria. Though the subject of this article has asked to have her surname omitted, the advice she offers is sound and proven.

Patricia is a recovering alcoholic who has spent much of the last 15 years of her life falling off the wagon, only to get up again, determined to give one more try to maintaining a sobriety that she says gives her a normalcy that is sometimes hard to deal with.

"I fell through the cracks so many times," she explained in a recent interview with *Alberta Native News*, "that my family finally gave up on me. They told me that if I couldn't help myself, there was no way they'd keep putting themselves on the line for me - they finally threw me out. I caused so much trouble."

But Patricia didn't give up on herself and two years ago her family welcomed her back, sober, working and maintaining a lifestyle she'd thought would be impossible to maintain.

"I guess I'd given up on myself, lost faith in my own ability," Patricia said, shaking her head slightly, a reassuring smile spreading quickly across corner of her lips. "But that's all changed now, though I know I'd still have a problem if I decided to go out for a drink after work. That was the hardest part, giving up old friends and old habits." Patricia didn't know what she was doing when she took her first drink at eight years of age, just as she didn't understand the complications and the dangers of inhaling gas fumes, a practice she began at age 10. When she started popping pills at age 12 she was already skipping school, stealing from stores and dating men that were 12 to 20 years older than herself. By age 14 she knew that most of what she did was wrong, but like many others who've taken the low road, she doesn't blame her parents. "Now," she replied when asked if she was ignored or abused by her family as a child, "not at all. They were always there for me, though I didn't really know it or appreciate it at the time - they were definitely there for me."

In fact, admits Patricia, it was the trust that her family gave her that enabled her to sneak out on the pretext of visiting a friend or going to a movie with girls from school.

"I didn't know exactly when and where my problems began," she said. "I guess I was just weak. I didn't know how to say no, sometimes I was even afraid to. Pretty well everyone I knew was doing what I was doing and it was easy to get out of the house because survival is a big part of assuming that type of lifestyle. It enables you to be able to fool people quite easily when you really need to. I needed to - I don't know what I'd have done if I had been seriously challenged in those beginning years."

Moving to Edmonton from their home near Kinuso, Alberta, when Patricia was just four years of age added extra financial burden to the family, something that allowed Patricia, her brother and two sisters more freedom than they perhaps should have had with both parents working outside the home to support the family.

"It's just too easy to put the burden of blame on someone else, especially your parents," Patricia said, with a sigh of what sounded like resignation. "Let's face it, today's kids aren't stupid and they know right from wrong - I know I did. My dad was always away working in the oil patch, here and overseas, and my mom held a good job at a local salon. We had just about everything we needed and even though my parent drank alcohol, sometimes a little too much, they always treated us kids well. I think there was just too much unaccounted time and kids really do need someone to look up to, someone who is always there, someone to keep them in line, to give them chores to do, to make sure they do their homework. My parents are very good people - they just didn't have much experience as parents. There's a total of four years difference between my sisters, me and my brother; that's one kid each year for four years; it was real tough on my mom. But she made it and she always did say that overcoming adversity was a great learning experience. I hope our babies will feel the same way."

Patricia's life on Edmonton's streets became a near full time thing by the time she was 17 years old. She was offered her by her family, "who always been there for her, but declined, pursuing instead "a life of my own" that ended up in "personal tragedies I'd rather not get into." Moving to Vancouver, then to Winnipeg and back



to Edmonton again, Patricia's life was getting emptier by the day. Finally, feeling "like I was going no where in a hurry" and both bored and frustrated and "very tired of the same old, same old," Patricia decided to do something about it. The new Patricia began to emerge four years ago. She'd just turned 24, hadn't held a job for more than three weeks in her life and had just been evicted by a "very patient" landlord who was owed four months rent when he'd finally had enough. Edmonton's Bissell Centre introduced Patricia to the Salvation Army who in turn helped her to enrol in an alcohol abuse program offered through the auspices of the Alcoholics Anonymous organization.

"Sure, I'd heard about AA, knew people who went there, but it was my first trip," offered Patricia, her eyes full of tears as she remembered what she now calls, "a real ordeal, meeting new people and listening to their words" of encouragement.

"My parents were very supportive and now that I've been sober for more than 109 weeks I realize and appreciate it more than ever. I think that's what every person who is trying to recover from alcohol or drugs or other behaviour-related problems needs, support. And professional help. That's what AA offered me and is ready to offer anyone who walks through the door. Without their help, without their friendship, I don't know if I could have made it."

"I met a lot of new friends at AA and I still attend meetings on a regular basis. You sometimes hear jokes about the AA that makes fun of them and the people who go to the meetings, but that's all they are, jokes. I know that if I hadn't gone to that first meeting, the joke would have been on me."

Instead, Patricia, once an introverted little girl, then a woman with problems that seemed far too big to overcome, is now an administrative assistant in a local Edmonton law office. She's hasn't missed a day of work since she began the job more than 20 months ago. She's upgraded her grade 12 and is currently enrolling in two accounting courses at Grant McEwan College where she attends evening classes several days a week. "I love life," smiled Patricia, closing off our interview. "I just kind of wish it hadn't taken me 24 years to discover it. But now that I have, I'd really like to encourage others, including your readers, to help themselves overcome their addictive problems by reaching out to someone and ask for help. You'll be surprised at the encouragement you get from others when you decide that enough is enough. But that first step, you're the only one that can take it."

Patricia's eventual goal is to "work with young kids, to be a role model, a person who has experienced pain and now wants to prevent it in others."

She plans to get involved in the new year in either prevention or healing programs to help other young Native people overcome their addictions and negative lifestyles. Patricia will fulfil those goals because she is already a role model; she just doesn't know it yet.

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A message from Chief Malvin Goodrunning
Health Portfolio - Richard Daychief
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book review

FAS, A Guide for Daily Living ... Parenting Children Affected by Fetal Alcohol Syndrome

2nd Edition. Revised and edited by Sara Graefe
Co-published by: Society of Special Needs Adoptive Parents
and Adoption Council of Canada

ISBN: 0-9698617-2-9

Review by John Copley

There are many important health issues that face Aboriginal people in Canada including diabetes, breast cancer, suicide, fetal alcohol syndrome (FAS) and HIV/AIDS. These same diseases are the major health concerns of Canadians from all cultures and all walks of life.

One of the most serious diseases that all Canadians need to address is Fetal Alcohol Syndrome (FAS), a completely preventable condition that could be eradicated from our population within a few years, if citizens would read and heed the warnings about what happens to the unborn child when a woman consumes alcohol during pregnancy. Before Canadians can effect change they must first know the facts, understand the facts, believe the facts and believe that a change or adjustment to their daily lives will make an overall positive difference in their lives.

That's one of the key reasons that the British Columbia-based Society of Special Needs Adoptive Parents (SNAP), became involved in gathering the facts, correlating the evidence and finally producing a booklet designed to help Canadians deal with what has become one of the fastest growing problems in the world today.

First published in 1994, the booklet *FAS, A Guide for Daily Living: Parenting Children Affected by Fetal Alcohol Syndrome*, has been reintroduced in a revised and expanded edition edited by the organization's publications coordinator Sara Graefe, MFA.

Nearly thirty thousand copies of the first and second editions have been distributed since 1994, with many inquiries and requests coming from beyond Canada's borders. Caregivers in the United States, United Kingdom, Africa and Australia were all quick to order their copies, evidence that FAS is not only a Canadian problem. Published in response to requests from both parents and professional care givers, the book presents exactly what its title implies, a daily guide to help those living in one way or another with FAS. The book's introductions, prefaces and forwards by medical and parental professionals that include Dr. Julianne Conroy, PhD, Assistant Professor of the University of British Columbia's Department of Psychology and Special Education, and Elsie Rose, a parent and researcher with the Adoption Council of Canada, provide the reader with an abundance of information about the participating organizations' goals and objectives and will inform them about the broad spectrum of organizations and institutions seeking solutions on a world wide scale.

Beyond the introductions and the explanations readers will come to the meat of the matter—an in-depth explanation about what FAS is, how it occurs, how it can be prevented, how each person, male and female, pregnant or not, can play a vital role in helping to eliminate the disease by understanding the causes and the effects. The FAS has been written in layman's terms, thus making the 76-page, 8.5 by 11 inch soft-covered book, understandable, if not enlightening. The book offers a diverse range of information about FAS and includes sections that educate readers by making them aware of the misconceptions and myths and the definitions and facts about FAS. Ideas, suggestions and facts about parenting, caring for FAS babies, FAS and adolescence, specific needs of the parents, proper diagnosis for the child and information where to get the help and support needed to cope with the many situations that arise with FAS patients are also brought into focus.

FAS is a serious subject that Canadians can no longer ignore. The cure for the disease lies within the hands of the individual, because neither industry nor government has any intention of taking alcohol off the market. Individual choices and individual decisions need to be made by pregnant mothers and their families, but without knowledge and awareness FAS will be a difficult malady to overcome.

Alberta Native News readers can become better informed about FAS by contacting one of the numbers below to arrange for a copy of *FAS: A Guide for Daily Living* to be delivered to your residence or place of business.

For more information visit the SNAP website at www.snap.bc.ca. Contact SNAP in Vancouver by writing to Suite 1150, 409 Granville Street, Vancouver, B.C. V6C 1T2 or by calling (604) 687-3114. Direct email to: snap@snap.bc.ca.

Parenting Children Affected by Fetal Alcohol Syndrome: A Guide to Daily Living

Revised and edited by Sara Graefe
Foreword by Dr. Julianne Conroy

Written for parents, this very readable publication is indispensable for all who deal with children whose lives have been affected by prenatal exposure to alcohol: families, teachers, social workers, doctors and other professionals. 82 pages. \$10.00 plus shipping & handling. Aussi disponible en français.



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Information can also be obtained by contacting the Adoption Council of Canada, 329 Argyle Avenue, Ottawa, Ontario K2P 1B7 or by calling (613) 235-1566. Email inquiries and book orders can be directed to acc@adoption.ca.

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Key issues discussed at Bigstone Teepee Summit

by Lee White

The chief and council of the Bigstone Cree Nation believe in letting their people speak, and listening to what they have to say. They've been doing that for years with frequent membership meetings on reserve.

They took that consultation with members to a new level in September with a four-day "Teepee Summit" at a camp of teepees and tents set up at Rock Island Lake, north of Calling Lake.

And although the tragic events in New York and Washington occurred just as the summit was getting started and gave the proceedings a somewhat sombre tone, as many as 200 staff and members joined Chief Gordon Auger and the six Bigstone councillors in participating in the wide-ranging discussions.

Chief Auger set the tone for the discussions by stating the need for a thorough review of all aspects of the Bigstone Cree Nation, a challenging task with a membership of more than 5,700 and all that is involved in a First Nation of this size.

He and the councillors reviewed the numerous issues they are dealing with, noting that there could be resulting changes within the Nation and in the way that it operates.

After initial introductions and discussions, those attending divided into designated groups to meet separately in tents erected for that purpose. The designated groups were: Elders, Youth, Men, Women, Management and Chief and Council. A spokesperson for each group was appointed who presented the discussions from their group when everyone gathered together on the third day. On the fourth day, chief and council responded to the presentations from the various groups.

As expected, there was attention drawn to the abundance of specific issues that affect individual



Bigstone members dismantle teepees and tents after successful four-day "Teepee Summit" at Rock Island Lake

members in different ways, ranging from health and safety to disagreement with certain policies. Considerable discussion was focused on the need to express pride in Bigstone and its accomplishments, and the need for better communication and more teamwork.

An outside observer could not help but be impressed by the frankness and openness with which all participants expressed their observations and concerns, and the direct way in which chief and council responded to them.

But the four days was not limited to discussions. There was much opportunity for informal socializing, and an abundance of food available in the kitchen tent at meal time.

For the more active there was a horseshoe pitch, karaoke in the evening and storytelling around the fire. The young people burned off energy (and de-

feated the adults) in paintball skirmishes.

An unexpected highlight was the presentation of a moose to the camp by an ambitious hunter. This inspired the Elders to build a traditional drying rack and make dried meat.

A final assessment of the success of the event was the determination to make the "Teepee Summit" an annual event.

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Conference focuses on healing intergenerational hurt of residential schools

Four Worlds International Institute for Human and Community Development will present a National Healing Conference: "Healing the Hurt and Shame of the Intergenerational Impact of Residential Schools" on November 5-8, 2001, at the Lethbridge Lodge in Lethbridge, Alberta.

As generations of Aboriginal children returned from residential schools, many brought back a burden of shame and trauma from various abuses they experienced that were to adversely affect their family and community life for generations to come. This conference is designed to explore the intergenerational impact of residential schools on Aboriginal communities and individuals, as well as the culturally relevant healing and community development processes needed to restore Aboriginal people and their communities to health and balance. The conference will also help to train and further develop the skills of group facilitators on how to conduct residential school workshops.

Conference coordinator Phil Lane Jr. (Yankton Dakota and Chickasaw) is an internationally-recognized leader in human and community development and has worked with Indigenous people around the world for more than 32 years. Four Worlds' 1989 film, "Healing the Hurts," was a primary catalyst for igniting the residential school healing movement. Lane will present the workshop *Healing the Hurt and Shame*.

Other conference presenters include Harold Belmont Sr. (Squamish and Songhees), Dr. Michael Bopp, Susan Powell (Lakota), Angaangaq (Inuit) and Sinikka Lyberth, Dr. Souzan Abadien, and Faith Spotted Eagle (Hankowan Dakota/Nakota).

Harold Belmont, a recovering alcoholic and diabetic, has had a highly successful career as a trainer and consultant in private practice. His workshop, *Sugar Babies: Diabetes and Recovery*, will focus on how to use community and spirituality for the road to good health.

Dr. Michael Bopp, Director of the Four Worlds Centre for Development Learning, has worked with Indigenous people all over the world and has numerous published works. Dr. Bopp's workshop, *Planning for Recovery: Healing our Social, Economic and Political Systems*, will introduce a hands-on process for building a community-generated fundamental community healing plan.

Susan Powell, a certified Holistic Health Educator who has been facilitating groups and counselling individuals for 20 years, will present *The Medicine Wheel Journey: A New Vision of Healing*. Using the Medicine Wheel as a focus, Powell will share learnings about healing and true wellness that have been passed down from Elder to Elder.

Angaangaq and Sinikka Lyberth are both certified Mediators, while Angaangaq also serves as a Spiritual Advisor to Native and Inuit people incarcerated at Correctional Services of Canada institutions in Ontario and Quebec. Through their workshop *Community-based Conflict Resolution*, the Lyberths will explore how to build healthy communities, beginning with the family.

For the past 10 years, Dr. Souzan Abadien has engaged in research and intervention related to Indigenous people in the United States and abroad. Her workshop, *The Path to Healing Trauma*, is designed to familiarize participants with what is needed to heal trauma within oneself and the role of trustworthy leadership in healing communities.

Faith Spotted Eagle has more than 20 years of experience as an educator, social



worker and therapist and since 1990 has been a private consultant in such areas as organizational development, peacekeeping, violence prevention and historical trauma healing. *Coming out of the Trance of Internalized Oppression* will explore 12 challenging behavioral factors needed to begin the "deprogramming" process for those experiencing internalized trauma/lateral violence.

The conference is open to anyone affected by or dealing with the effects of residential schools – survivors, counsellors, healers, facilitators, healthworkers and community organizations. Cost is \$385 per person, including lunch and juice breaks each day. A special group rate of \$345 per person is available for groups of five or more. All profits will go toward funding future healing projects.

Four Worlds Institute for Human and Community Development, founded by Lane almost 20 years ago, is a not-for-profit organization that has initiated a variety of projects, programs and prototype models to promote sustainable human prosperity and well-being for Indigenous people, in North America and around the world.

For more information or to register phone (403) 320-7144, fax (403) 329-8383 or email 4worlds@uleth.ca or visit website <http://home.uleth.ca/~4worlds>.

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HEALING THE HURT AND THE SHAME OF THE INTERGENERATIONAL IMPACT OF RESIDENTIAL SCHOOLS

November 5 - 8, 2001

The Lethbridge Lodge
Lethbridge, Alberta, Canada

About This Conference

The conference will explore the intergenerational impact of the Residential Schools and Federal Day Schools on Indigenous communities and individuals, and the culturally relevant healing and community development processes needed to restore Aboriginal people and their communities to health and balance.

Conference Presenters and Workshops

- Phil Lane Jr. (Yankton Dakota and Chickasaw), *Healing the Hurt and the Shame*
- Susan Powell (Lakota), *The Medicine Wheel Journey: A New Vision of Healing*
- Harold Belmont Sr. (Squamish and Songhees), *Sugar Babies: Diabetes and Recovery*
- Angaangaq and Sinikka Lyberth (Inuit), *Community Based Conflict Resolution*
- Dr. Souzan Abadien, Ph.D., *The Path to Healing Trauma*
- Dr. Michael Bopp, Ph.D., *Planning for Recovery: Healing our Social, Economic and Political Systems*
- Faith Spotted Eagle, Yankton (Hankowan Dakota/Nakota), *Coming out of the Trance of Internalized Oppression/Lateral Violence*

Who Should Attend?

The conference would be of great interest to anyone affected by or dealing with the effects of Residential Schools or other similar forms of trauma and abuse: survivors, counsellors, healers, facilitators, health workers and community organizations.

Registration and Cost

The cost is \$385.00 per person. This includes lunch and juice breaks each day. There is a special group rate for five or more people of \$345.00 per person. All groups must register and pay together to receive the discount. Your registration will only be confirmed after receipt of payment.

FOR MORE INFORMATION ON CONFERENCE WORKSHOPS AND FACILITATORS, OR TO RECEIVE A REGISTRATION PACKAGE CONTACT:

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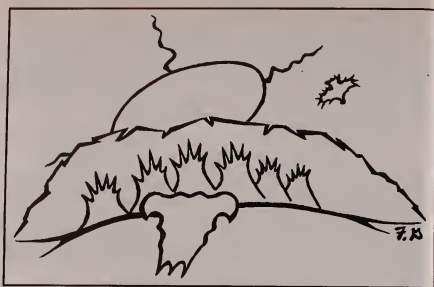
For more information on Residential Schools please see the Four Worlds Website at <http://home.uleth.ca/~4worlds>

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UNDER THE NORTHERN SKY Freedom of information

by Xavier Katsquapit

My parents, who were born and raised on the shore of James Bay, did not have any connection to the outside world when they were young. Later they purchased radios which gave them news and insight into the larger world. My mother, Susan, often talks about earlier times sitting with her family listening to a battery powered radio in a remote camp on the Lawashi River on the upper James Bay coast. She and others tuned in to broadcasts from Mooseone, Timmins and Cochrane. Sometimes, they even acquired distant radio signals from Toronto, Chicago or Cincinnati. It was like magic for them in the middle of the



wilderness, hundreds of miles from other people, to hear voices and music from what seemed like another world.

Later on the connection to the outside world grew stronger when in the late 70s my home community of Attawapiskat received the technological resources to transmit signals for local television viewers. Television gave a better view of the world but the local transmissions provided only the Canadian Broadcasting Corporation (CBC) on channel twelve and Television Ontario (TVO) on channel ten. During the 80s the community offered a local television station that offered an additional selection on channel five which featured mainstream American television and movies. The local church also began broadcasting its own signal on channel seven in the 1980s. This channel provided daily broadcasts of seven o'clock mass, Sunday morning service and all weekend rerun specials of *Ben Hur*, *The Ten Commandments* and *The Greatest Story Ever Told*. Needless to say I remember just about every scene from these movies. In those days Charlton Heston was like a member of the family.

In 1991, cable TV arrived in the community and introduced a wider selection of news broadcasters and mainstream television to everyone in Attawapiskat. Our world got a lot bigger that year.

Today Attawapiskat like most other places in the world has satellite television with access to hundreds of channels and of course we have the Internet. Now that we are living in the information age I have

learned to use the Internet as a way to access even more information about the world around me. I still find it fantastic that I can visit newspapers, television channels and radio stations from around the world.

Like everyone else in the world I watched the recent news coverage of the World Trade Centre tragedy in New York through the popular media, on television and on the Internet. Of course I also followed these events through our local daily newspaper the *Daily Press* out of Timmins, Ontario. As well I picked up copies of the *Toronto Star* and *First Nation* newspapers like *Alberta Native News*. From the first day of this historic event I have followed this news through daily visits to the various news media websites. As I viewed the daily reports from the popular news media I also found that I was able to access reports from other sources from different parts of the world and from independent news providers. The Internet has again widened my perspective of the world. I can use the Internet to read and listen to news about the ongoing war in the Middle East by accessing media websites in North America, Europe, the Middle East and Asia. I believe this gives me a better idea of what is really happening. I have also discovered numerous independent and alternative news media that I refer to such as newtoronto.com, counterpunch.com, alternet.org and politicswatch.com.

You would think with so much communication we would all have a better understanding of each other on Mother Earth but I guess we still have some growing to do.

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To obtain further information about the awards program you can contact
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Northern group seeks full ownership of pipeline

by Lee White

An Aboriginal consortium is pursuing plans to gain full control of the construction, ownership, and operation of the proposed pipeline to carry natural gas from Prudhoe Bay and the Mackenzie Delta to Edmonton.

The proposed North American Aboriginal Pipeline Corporation Ltd. will be a private business corporation owned by the Aboriginal peoples of Alberta, the Northwest Territories and the United States.

The proposed corporation is an alternative to earlier proposals that would have given Aboriginal people opportunities for only one third ownership, but no ultimate control over hiring and contracting during the construction phase, and no final say in the management and operation of the pipeline once it was completed.

Walter Blondin, who has played a key role in developing the new concept, says the proposed corporation will allow Aboriginal peoples to achieve a leadership role in the consortium developing a Mackenzie Valley pipeline proposal. It would also provide maximum equity participation (ownership and investment), Aboriginal control of the environmental assessment, control of business opportunities, control of employment and training, and increased opportunity to create, shelter, reinvest and disperse wealth to its owners.

In support of creating the consortium, Blondin's company, Western Arctic Energy Corporation, has signed a memorandum of understanding with a German engineering firm to provide neutral pipeline engineering and expertise to analyse all proposals.

To finance the project, an Aboriginal Municipal Financing Authority is being structured on behalf of Aboriginal peoples in Canada and the United States. This financial authority will be owned 100% by Aboriginal peoples. The authority is being structured by Jim Craven of the Municipal Finance Authority of British Columbia, which has a "Triple A" financial rating.

It is proposed that all right-of-way revenues go directly to the First Nation whose land is crossed, and that they profit from investment on their behalf as well.

Blondin says the income from the pipeline will enable First Nations to achieve political, economic and future resource development independence.

As for operation of the pipeline, he says there are

excellent pipeline companies in Canada, the U.S. and overseas that can be hired to operate the line.

Blondin emphasizes that the corporation will be a business entity, not a political organization.

"History has taught Aboriginal peoples bitter lessons. Politically driven Aboriginal corporations set up by all levels of government and the private sector have been disasters for all Aboriginal peoples in the past."

"They were designed with two crucial deficiencies: "The first was the inability to create wealth for the corporation's continued existence. Wealth was only designed to be available to these corporations during the design and construction stages. Once the project went into the production stage, wealth was no longer available and they failed."

"The second crucial missing component was the absence of Aboriginal business, which gave the mother corporation participation, direction and assistance. Small business is the cornerstone of the Canadian nation. It must also be for Aboriginal economic corporations and people."

He says the success of Aboriginal business will ensure future economic independence and survival.

"First Nations people must benefit from development; mechanisms must be implemented to achieve these goals in all Aboriginal agreements of the future. Our Aboriginal governments must address key issues such as devolution, resource revenue sharing and economic development with all levels of government. First Nations working cooperatively with all affected parties involved will resolve difficult issues in a mutually beneficial and respectful manner and will achieve our objective of building a pipeline from Edmonton to the gas fields in the Delta or Prudhoe Bay."

"This could be the first step to First Nations economic independence. Let's not march to any other nation's deadlines. This pipeline will not be built tomorrow so let's examine all our options and make wise choices on behalf of our peoples. Our choices will be on behalf of our future generations. We will be judged by them and they have not spoken."



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Alcohol and the workplace: a bad mix

by Judy Hanson, Canadian Petroleum Safety Council

The issues of alcohol and drug abuse are not new to the workplace or the oil and gas industry. As early as the 18th century on duty soldiers were given daily rations of rum or brandy. In the 60s and 70s illicit drugs became popular and drug use crept into the workplace. In the oilpatch it has not been uncommon for liquor to be readily available on site and for deals to be made over liquid lunches. What is the consequence? In 1999 the International Labour Organization quoted studies showing that 20 to 25 percent of workplace accidents and up to 30 percent of work-related deaths are linked to drugs and alcohol.

The reasons for drug and alcohol abuse are as many as there are types of drugs and brands of liquor. Some of the most common are long work hours, job and personal stress and isolation from family. Studies of male-dominated occupations have shown male workers are prone to use drinking to build solidarity and show conformity to a group. It is not difficult to attach all of these influences to life in the oilpatch. Since it is estimated that more than 70 percent of substance abusers hold jobs, it is likely one worker, if not more, will be at work "under the influence" and compromising workplace safety.

Drug and alcohol abuse in the workplace is a lose-lose-lose situation. For workers, it can result in injury or death. When impaired judgment is used around high pressures and explosive environments, public safety as well as employee safety is jeopardized. For employers it can lead to reduced profits due to higher rates of accidents, lower productivity and increased insurance costs.

It has become clear that workplace awareness coupled with greater responsibility among the workforce, can be important factors in reducing the abuse of drugs and alcohol. Many companies have instituted drug and alcohol policies and awareness programs. Another tool companies can use are Employee Assistance Programs (EAPs). EAPs offer confidential consultation and information services to employees and their immediate families for personal problems, including substance abuse and situations that can lead to substance abuse. For more



information on EAPs, contact the Labour Branch of Human Resources Development Canada. For more information on the Canadian Petroleum Safety Council, please visit our website at www.psc.ca.



We salute the efforts of all those seeking a lifestyle free of substance abuse, from the Board of Directors and Staff of

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Bigstone Chief wants Indian Affairs to also be accountable

by Lee White

A northern Alberta chief thinks that if Indian Affairs wants First Nations to be financially accountable, then it's only fair for Indian Affairs to provide similar information on how it spends department money.

And, says Chief Gordon Auger of the Bigstone Cree

Nation, it's also time for a complete review of all First Nations funding formulae and procedures.

He says the first step is for Indian and Northern Affairs Canada (INAC) to "come out of the closet" and reveal exactly where the more than \$7 billion earmarked for First Nations really goes.

"We're expected to be accountable for every dollar we receive, so it is only fair to expect government to do the same since a large portion of the money allotted to First Nations is eaten up by the bureaucracy and never gets down to our level."

And, the chief says, any review of expenditures should evaluate whether or not the programs funded are getting the intended results and First Nations people are benefiting from them, not just ensuring that money is sent according to the conditions of funding agreements.

A further problem that needs to be addressed, he says, is the lack of funding for off

reserve First Nation members. Most current FNAC programs only provide funding for members living on reserve, rather than on the total membership of a First Nation. More than 3,000 of the Bigstone Cree Nation's 5,700-plus members live off reserve.

"Our off-reserve people think we don't care. We do care, but we are not given adequate resources to meet

the needs of the people who live on reserve, and we don't have the resources to develop the housing and other infrastructure we need to be able to bring people back who have moved away."

He says its time for new funding formulae that recognize the need for all First Nations people to be provided for adequately, and the recognizes the desire and need for First Nations to be able to serve on and off-reserve members equally.

Chief Auger would also like to see INAC hold workshops on First Nation reserves where they would provide that information and explain the strict regulations under which First Nations must operate.

"Then our people would understand why we can't do the things they expect us to do for them, that we must operate in a 'prison' of rules and regulations that limits our freedom to govern."

"It would also help to get rid of the perception of some working Canadians and Albertans who label our people as 'lazy and drunks.' A label is just a label, but people can't see into us to see who we really are."

"Albertans and Canadians must understand that we shared our land and the wealth of our country because we were taught to share by our grandfathers. We've never asked for more than our rightful share. All we want is equality."



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Entry level assistance for urban entrepreneurs

by Lee White

A new organization has been created to provide assistance to low income urban Aboriginal people who want to start their own business.

The Edmonton Aboriginal Business Development Centre (EABDC) is a joint venture of the Metis Nation of Alberta (MNA), the Confederacy of Treaty 6 First Nations and Treaty 6 First Nations of Alberta. It is funded by Western Economic Diversification.

The EABDC was created to address the perceived need for special assistance to Aboriginal people in Edmonton with limited personal resources who have the desire to start their own business.

That assistance will include both business consulting and micro-lending services, with the aim of assisting in the growth and development of Aboriginal owned businesses in the Edmonton area by promoting entrepreneurship for First Nation, Metis, Inuit and non-Status people.

The non-monetary services offered by the centre will include pathfinding and referrals linking clients to networks of business support such as entrepreneurship training and other business development assistance, mentoring and advisory services. The centre will also provide a limited number of micro loans to assist in the creation of new businesses.

The EABDC volunteer board of directors is composed of six nominees from the partner organizations: Chairman of the board is Eugene Aube (MNA), Warren Kootenay (Treaty 6) is treasurer and J. R. Giroux (Treaty 8) is secretary. The other board members are Terry Morton (MNA), Harry Goodrunner (Treaty 6) and Jim Badger (Treaty 8).

The EABDC staff includes Managing Director Richard Arcand and Business Development Officers Branda LeMay and Wesley Earle.

The centre's target clientele is people with low income (less than \$20,000 per year) who are not eligible for loans through conventional sources such as banks, Aboriginal Capital Corporations or credit unions, and who have few or no assets.

The centre will offer a number of services to its clients, including:

- Access to a fully resourced and supported library of material and documentation pertinent to business development.

- The opportunity to utilize available business equipment to help build their ideas, enabling the client to research and develop their business through access to an attended computer station.

- Consultation to discuss business ideas and options.

- Loans/commercial lending from the EABDC Investment Fund.

- Networking services to enable the sharing of information and knowledge about the services offered by banks, government agencies, and other economic facilitators.

- Facilitation of joint ventures and partnerships with both Aboriginal and non-Aboriginal partners.

Would-be entrepreneurs requesting assistance from the centre will be assessed



on a one-on-one basis to determine their current status in relation to their business development needs. This may include a review of their business idea, financial resources, experience and the market demand for the business they are considering.

The first task for the applicant will be to develop an Action Plan for the development of their business. Counselling and coaching will be provided both to clients who receive loan fund assistance and those who do not require lending assistance. The provision of after care services to clients in the start-up and operational phases of their business is designed to ensure that clients have the best possible chance of achieving success.

The Edmonton Aboriginal Business Development Centre operates from two locations in Edmonton: the Metis Business Development Centre at 12318 111 Ave. (Phone 451-4337 / Fax 451-4270) and ACCESS Employment Services, 11205 107 Avenue (Phone 424-2996 / Fax 424-2904).

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Ontario government appeals Metis hunting rights

by John Copley

While the slow and tiresome process of another government appeal winds its way through the already encumbered Canadian judicial system, Metis hunters who depend on an annual wildlife catch to sustain their families over the winter are left with a tough choice. They can ignore the warnings of wildlife enforcement officials who have threatened to confiscate both the game and the hunting equipment of those they catch, or they can go hungry.

"I have no choice, I'll have to take a chance," said Steven Powley, a northern Ontario Metis man who depends on traditional hunting and gathering rights to sustain his family. "I'm on a fixed income, I'm going to get my meat for the winter. My family relies on it." In 1998, Powley and his son Roddy beat charges of hunting out of season when they successfully argued that Metis Canadians have a constitutional right to hunt for food without obtaining a licence and without having to abide by the dates set for provincial hunting seasons. The Ontario government already lost one appeal relating to this case when in February this year the Ontario Court of Appeal upheld the earlier ruling and asked for a one year stay of the judgment to allow the province to consult with the Metis and then change some of the regulations. Instead, the province has sought and won the right to appeal the original decision at the Supreme Court of Canada.

Talks between the province and the Ontario Metis Nation have been initiated, but so far no agreement is



CHRISTOPHER HARVEY/CHAMBAUD, 2000.

on the table and none is expected before this year's hunting season gets under way.

Trial lawyers representing the Ontario government in the original case told the court that the Metis people in Canada, more than 600,000 of them, aren't clearly defined in the constitution and therefore should not have the same rights as those who are.

"We've only been here since the first settlers starting arriving some 300 years ago," said Tom Thompson, a Saskatchewan-born Metis hunter who will also continue to bring his winter kill to the table. "You'd think that with all the money that is being spent on Metis organizations by government each year, by now they'd know just who the hell we are. Maybe they think we're the wildlife. Let's just hope the Supreme Court has more sense and more guts than those greedy little termites they've got running the government in Ontario."

The first appearance before the Supreme Court isn't expected to take place before next Spring.

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Prevent Family Violence

Family violence shelters in the NWT

by Barbara Saunders

Imagine a land mass of about 1.4 million square kilometres or 550,000 square miles. Picture huge rock hills, forests of small evergreens, tundra, poplars and tamarack and thousands of lakes. Add two big lakes, one in the north named Great Bear Lake and one in the south called Great Slave Lake.

On this land mass you can add a population of approximately 40,000 people speaking eight different languages and living in 33 different communities.

Yellowknife, located on the northeast arm of Great Slave Lake is the capital city with a population of 17,275 of which 18 percent have Aboriginal ancestry. About 24 percent of the NWT's people live in communities with more than 2,000 people - Hay River in the south (pop. 3,611), Fort Smith, further south on the Alberta border (pop. 2,441) and Inuvik in the far north with 3,296 people. In between and around these centres are the remaining 29 communities housing one third of the total NWT population and 57 percent of the Aboriginal population.

One all season road in the territory comes up from Alberta and branches west to Fort Liard and north to cross the north arm of Great Slave Lake and then down into Yellowknife. The second all season road comes up from B.C. to Fort Liard. In the winter the ice roads extend further north and into other areas of the wilderness to reach some communities, mines and campsites. The primary means of transportation is by air plane. This geographical background is given to understand the vastness of the territories to put into context the barriers facing women and children in family violence situations.

There are six shelters in the NWT. They are often called safe houses or family centres. Two shelters are in Yellowknife and there is one in each of the centres mentioned above. Tuktoyaktuk on the arctic coast also has one small shelter. In the 2000/2001 fiscal year, women and children spent 8,343 bednights in NWT shelters. On average there were 23 women and children in shelters every day. Seventy percent (70 percent) of these women were between the ages of 20 and 40. These are numbers culled from the shelters and do not reflect those cases that too frequently go unreported. The lack of housing, unemployment, low literacy skills and no child care are all barriers facing women in escaping violent relationships in the NWT.

Violence in the remaining 27 remote communities is very difficult to address. Where everyone knows each other it is most difficult for the women to talk of their suffering. There are fewer resources, if any at all. Where the community has a nurse or social worker, they can arrange airfare for the victims to be transported to a shelter in a distant community. The offender remains in the community. This injustice further victimizes the women and causes incredible undue stress and hardship for the women and their children.

To address issues and solutions to family violence in the NWT, the Status of Women Council organized a coalition of service agencies, government departments, schools, seniors and the RCMP to work on issues related to or consequential of family violence. The Coalition Against Family Violence has a mandate to work collectively to improve the response to family violence and its prevention and to identify tangible means of addressing family violence issues and the needs of those people affected by violence. This year the coalition has taken on two projects:

- 1) Coordinate and organize a territorial wide campaign against Family Violence;
- 2) Research ways to track the extent and cost of family violence in the NWT. Research current services, gaps and actions needed to better respond to and prevent family violence.

The week of October 14th to the 20th has been declared the 2nd Annual Family Violence Awareness Week by the Premier and the Minister Responsible for Health and Social Services and Status of Women. Information packages have been sent to communities across the territories. The package contains educational information, ideas for community events and activities and sources of help for the victims and the offenders. The theme for the week is "Not In Our Cultures: No



Place In Our Lives". While this is just a week to bring awareness to the devastation of families and communities caused by violent behaviours, it is everyone's responsibility to carry the work into everyday living.

Barbara Saunders is Executive Director of the Status of Women Council, NWT.

Family Violence Crisis Lines in the NWT

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Akasia McTeer House, Yellowknife	1-866-223-7775
24 hours - Toll Free	
Hay River Family Support Centre	1-867-874-6626
24 hours - Call Collect	
Inuvik Transition House	1-867-777-3877
24 hours - Call Collect	
Sutherland House, Fort Smith	1-867-872-4123
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Tuktoyaktuk Crisis Centre	1-867-977-3070
FAMILY VIOLENCE SUPPORT PROGRAMS	
Yellowknife Women's Centre	1-867-873-9131
Aklavik	
Community Counselling Services	1-867-978-2935
Fort Good Hope Victims of Violence Advocacy Program	1-867-598-2728
Fort Providence	
Family Life Program	1-867-699-3801
VICTIMS SERVICES	
Yellowknife	(867) 920-2978
Hay River	(867) 874-7212
Fort Smith	(867) 872-5911
Inuvik	(867) 777-5493
If you live outside these centers and need help with your Victim Impact Statement call collect... (867) 920-4911	

OTHER HELP/SUPPORTS	
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Status of Women Council of the NWT	
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Self help for abused women

by Mert Shapka

For twenty-eight years I was abused and at last I said to myself, "If it ain't pain, don't do it!"

If you've come to the point where you know this is no fun, congratulations! You now know that you don't want to do it any more or have it done to you. For 28 years I had an abusive husband who would slap, kick, punch, bite me, throw things, scream, threaten and frighten me. He even split open my ear drum with a blow to my head.

I finally decided not to take any more when I had rejection added to the heap of other insults. Rejection was new. You guessed it, he took holidays with other women. However, after being rejected, I saw that the fear of rejection was far worse than rejection itself. I went to work on the fear part by asking, "Who Am I?" then answering it for myself. I made a long list of answers and summarized it by saying, "I'm me and I'm OK." That's self esteem. Then I thought, "Rejection is only part of the human experience. I don't need to take it personally. I can recover from it."

Recovery from fear for me was to take these steps: 1. Stay to yourself. I got into this, so I can also get out of it. I have the key to find the answer to the problem. I am alive. I can survive. If there's a problem, I caused it. Now, I could be in control, since I was at the cause of the problem. How did I figure that one out? Well, I remembered my mother telling me that you don't marry a man to change him. In fact, the one person I could change was me! So I did change. One can too.

2. File for divorce. Hire a lawyer, whether you use

legal aid, or charge the costs to him, or pay the lawyer yourself.

3. Call the police before, during and after an assault. Write down events and times. Go to your doctor and get medical reports to use later. Have the police confiscate all guns. Change the locks on your doors.

4. Use the law. Assault is a crime and it is against the law. File charges against him or have the police do so.

5. Talk about the assaults. Tell your friends, relatives, boss, doctor, counsellor - everyone you can think of. When you gather support you are in a better position to help yourself. Ask friends for letters on your behalf to be used in court.

6. Know your enemy. Know his habits, his weaknesses and his strengths. That way, you can be in a better position to counter his moves and so protect yourself.

7. Know your own strengths. Know your rights. Give yourself credit for being a capable, intelligent person. Write out plans for yourself.

8. Expect downturns. If you get depressed, just say to yourself "This too shall pass". A good way to get over the downturns is to phone a friend. Another good way is to write out plans for your future the way you want it. Make plans for one year, five years, ten years down the road. Plan to have your own money, your own job, your own friends, your own car. It's been said that depression is anger turned inside. You can get over your anger by going into action for yourself.

9. Pay attention to these don'ts: don't go into denial - don't refuse to admit to yourself that you have been abused; don't make excuses for him; don't let anybody tell you that it's a shame for the family - the shame is all his; don't give him any more power over you; don't look back. Keep going ahead with your plans.

10. If you still think you can't do it, then fake it! Got amazing results by simply faking it.

VIOLENCE: What I know when I am being beaten

I know that after the first two punches or kicks, I don't feel them any more,

I know that my anger rises and I think only of escape,

I know that I wonder how long it will go on this time,

I know that I cannot stop the rage and violence being poured into me,

I know that I will use whatever I can to defend myself short of killing you,

I know that this is not love, I know that I do not deserve this, therefore I am further angered and full of sorrow,

I know that I want to kill you for the pain you have chosen to inflict on me,

I know that the only feelings I have are anger and pain,

I know that it is your own pain that makes you do this,

I know there is no excuse for your abuse of me,

I know that you made a choice not to walk away,

I know you will not let me escape,

I know that you will tell me it is my fault that you beat me,

I know that tomorrow the bruises and welts will show,

I know that you will tell me to cover the bruises so that you do not have to look at what you have done to me,

I know that the physical and emotional pain will start tomorrow,

I know that the tears will come on their own and I will not be able to stop them,

I know that I will not be able to talk to anyone about this,

I know that if I try to discuss it, nobody will listen, they do not want to know it is happening,

I know that when I have talked about it I have been asked what I did to deserve it,

I know that tomorrow your sorrow will be sincere,

I know that the sincerity will be short lived and one day soon it will disappear,

I know that you will continue to bully and threaten me even when you are not beating me,

I know that before you enter a room in a rage that my knees will start to shake so much that

I am powerless to move,

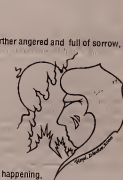
I know that nobody has the right to make me feel this way,

I know that my feelings grow numb and that I can no longer see you as a human,

I know that one day soon you will kill me,

I know that I must leave now.

This is what I know when I am being beaten.



—Mary A. K., October, 1993

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Art and Literature

Research institute features shared Canadian culture

by Heather Andrews Miller

A unique and colourful calendar that embraces the shared culture and history of indigenous people across Canada has recently been launched by the Canadian Plains Research Centre (CPRC) in Regina, Saskatchewan. "Moccasins were chosen as a theme because they represent our people all across North America," explains Heather Hodgson, an Aboriginal editor at the centre.

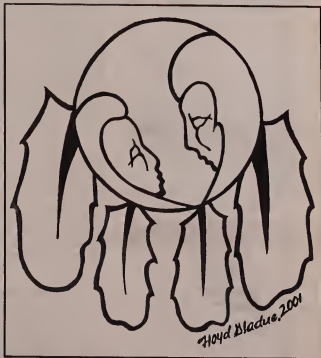
Page after page, brightly-beaded moccasins display the various art styles representative of each nation across the country, beginning in the northwest. "Not only are the patterns of the beading specific to each region, but the materials vary by region as well," says Hodgson. For example, from the west coast area, moccasins once made of salmon skin are pictured in the month of December.

Hodgson went to the Canadian Museum of Civilization in Ottawa to choose the moccasins for the calendar. Curators who specialize in the ethnographic art of each region provided her with a large collection to choose from and which represented as many styles as possible. "They had pulled out all the moccasins, more than 100 pairs, and from them I chose the twelve for the calendar," Hodgson explains, adding that the museum staff were extremely knowledgeable and helpful. "I started with Inuit, and moved from the west with the Athapaskan on that coast, and simply worked my way east," she says. Men's, women's and children's are included, as well as moccasins from Chiefs Poundmaker, Crowfoot, and Sitting Bull.

The calendar is important historically in other ways as well. "Achievements and tragedies in the history of Canada's First Peoples are noted," adds Hodgson. Dates were verified as much as possible, and the historical information actually goes back two centuries. The wisdom of Elders, leaders, authors, playwrights and poets is also included.

The idea for the project came following the success in past years of the CPRC's history and heritage calendar, which has been well received. "As a research institute we cover the area of the three prairie provinces, so past calendars have featured the history and culture of each province," Hodgson explains. As she is of mixed heritage, Plains Cree on her mother's side and English on her father's, she has always been involved with First Nations culture particularly when she lived in Ottawa, so she was aware of the extensive moccasin collection housed at the national museum.

The calendar will be available in retail outlets and bookstores across Canada, or can be ordered from the CPRC website (www.cprc.ca). A portion of the proceeds from the sales is going to a scholarship for a First Nations student attending the Saskatchewan Indian Federated College (SIFC). "Our director, Dr. David Gauthier, has an ongoing commitment to forging partnerships with the SIFC and other Aboriginal organizations, and a scholarship is one gesture we can make towards this goal," she says. The calendar itself is a professionally-designed and photographed publication. Hodgson credits the work of museum photographer Harry Foster and CPRC designer Donna Atzner in creating an attractive, colourful keepsake. "It was a big project with a lot of people needed to bring it to fruition. On the back page, we've credited all those who helped in the production of this



calendar," she says.

The cover is especially striking, with the twelve pairs of vividly-coloured moccasins arranged in a circle. "Portrayed against a black background, the details of the craft work are startling and beautiful," she says.

The Canadian Plains Research Centre was established in 1973 as an interdisciplinary regional research centre. "Our mandate includes all aspects of prairie life, including the history, culture, language and people," says Hodgson. The theme of the calendar, "In the Footsteps of Our Ancestors" has a strong prairie presence, but also salutes the common culture and history of all Canada's First Peoples, she adds.

The CPRC can be reached by calling 1-306-585-4587.

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How the Sun Dance began

Long ago all the north of this country was under ice, but when the ice melted there were great floods and the waters all swept down to the lands which were already inhabited by the Indians. Everybody was in danger and all and sundry were getting drowned when Iktoomi (a mythical hero) took pity and decided that he must save some people. He therefore saved one man and one woman, and one male and one female of each kind of animal. He built a large raft and he put them all on it and they all floated about on the flood waters.

After seven days, however, Iktoomi went to the beaver and he told the beaver that he must try and dive right to the bottom, under the flood waters, and see if he could bring him up a bit of dirt. The poor beaver dived and dived but he never could reach the bottom, and he never could find a piece of dirt. So Iktoomi told him to rest, and the next day Iktoomi took hold of the muskrat and he said to him: "You try and see if you can bring me up a bit of mud." Well the little

muskrat dived very deep and he didn't come up. They all got very worried and they waited and waited; about five hours later the dead body of the muskrat floated to the surface of the water near the raft. Iktoomi took it on the raft and found in the muskrat's paw there was a little mound of mud. Iktoomi revived the rat and brought him back to life, and he took this little bit of mud and he moulded it with his fingers and as he moulded it the mud grew and grew. Finally he put it over the side of the raft and it went on growing into solid land so that soon he could land from the raft with all the animals. And the land still went on growing and growing from where he had moulded it.

When all the animals were ashore and the land was still growing, he waited till it was out of sight and then he got hold of the wolf and he told the wolf to run round the earth and only to come back and tell him when the earth was big enough to hold a large population.

Meanwhile he assembled all the animals in a circle and he sang them spirit songs and he made them dance the first Sun Dance.

Now the wolf took seven years on his voyage but he couldn't quite complete his tour of the world. He crept back home exhausted at Iktoomi's bidding. But instead of flying as he was told to do, he got hungry and seeing a corpse floating by he flew down and began to pick at it. Then he flew home again, and when Iktoomi saw him he knew that he had been eating a dead body, for his beak was full of blood. So he seized hold of him and said to him: "Since you have such a dark nature, you shall have a dark colour." The raven was turned from white to black and that colour he remains to this day.

Now during this time, when they were dancing the Sun Dance, all the animals and man were friendly and Iktoomi could speak to all of them in their lan-



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book review

Sacred Hunt

A Portrait of the Relationship between Seals and Inuit

by David Pelly

Published by Greystone Books

ISBN: 0-7737-3321-3

Review by John Copley

Greystone Books, a division of the Vancouver/Toronto-based, Douglas & McIntyre Publishing Group, released a new book this month that is bound to be of interest to every student of Native studies, every person seeking to understand the unique life and lifestyle of Canada's Inuit people and every school program and university program that offers Native Studies as part of its curriculum. Written by well-known Inuit author David Pelly, the book entitled *Sacred Hunt* presents Canadians with an in-depth, graphic description of the lifestyle of Canada's most northern-dwelling citizens. In particular, the book introduces its readers to something new and something unique; a rare look into the many intricate details that collectively make up the unusual and somewhat exclusive relationship that the Inuit people share with their most important source of survival, the northern seal.

Pelly is a thorough researcher and a talented author who has written several books about Canada's north and the people who live there. His experiences and his cultural background are an invaluable asset and readers will appreciate that from paragraph one to the last word on page 127, there is no doubt about

the authenticity of the information offered. In fact, it is the experiences of the author and the first-person method he has chosen to relate his story, that gives *Sacred Hunt* its greatest impact. Pelly proves through words, illustrations and photographs, that few cultures could endure so harsh a reality as the Inuit. He also gives his readers something that so few of them have had before — an honest look at a people whose existence depends on Mother Nature's ability to deliver sustenance, warmth and light, not through food stores, oil companies and light bulbs, but via good weather conditions, good hunting conditions and the availability of the seal. Pelly, born and raised in the north, didn't write *Sacred Hunt* from his childhood memories, nor did he write them from his personal views. Instead he wrote the book from the facts, the stories, the myths and the legends he received from the many Inuit, particularly the Elders, as he made his way from community to community seeking their wisdom and soliciting their advice. He wrote the story from the heart and acknowledges all the people who helped him in his endeavour. From my point to methodology, Pelly's down-to-earth account of the seal and its importance to the Inuit over the past ten or so centuries, is more than educational, it's downright eye opening, even inspiring.

Over seventy black and white photographs scattered throughout the entirety of the book are exquisite monuments that honour the life of the Inuit. From beautiful carvings, illustrations and maps to actual photographs taken during different phases of a seal hunt, the art work throughout *Sacred Hunt* is preeminently revealing of both the Inuit culture and the conditions in which the Inuit people must prevail. *Sacred Hunt* is both a stimulating and accurate portrait of the Inuit's traditional seal hunt, including an in-depth look at how each part of the revered seal is subsequently utilized, and an interesting and educational look at the spiritual link between the Inuit people and the five different breeds of seals that inhabit the Arctic region.

David P. Pelly

Sacred Hunt

A PORTRAIT OF THE
RELATIONSHIP BETWEEN
SEALS AND INUIT

Classified under the headings of Native Studies and Cultural Studies, *Sacred Hunt* is written in a lucid and informative manner, and in a language that both laymen and professionals will find easy to read and understand.

Complete with a Foreword, a Preface, an Introduction and three main chapters, *Sacred Hunt* closes with comments and special Acknowledgements and includes both bibliography and an index. The 127-page, 6 1/8 by 7 7/8 inch, Canadian Cloth Edition retails for \$34.95. It's worth every dime. To order a copy of *Sacred Hunt* or to inquire about other books by the publisher, contact Greystone Books in Vancouver at their www.greystonebooks.com website or write to Greystone Books, 2325 Quebec Street, Vancouver, B.C. V6T 4S7.

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by David F. Pelly



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The Healing Journey

U of A leads country in graduating Native doctors, medical professionals

by Brian Savage

The University of Alberta is hopeful that a grant application they have put forward to the provincial government will see even more Native students accepted into the medical faculty of the province.

"We've put in a proposal to fund five positions," explains Anne-Marie Hodes, the coordinator for the university's Native Health Care Career program. "Up to now we've had two positions but they've never been funded." Hodes says that while Health Canada originally funded the project under its Indian Health Careers program, the guidelines changed to a more community-oriented program. "Since then the faculty has carried the positions by itself."

Hodes is worried that with the recent comments from Premier Ralph Klein about cutbacks in light of the economic slow down, that the proposal may not go through.

"I think we're just going to have to go with whatever we have in the program for the moment," says Hodes. "This was an attempt to expand the program but it was also an attempt to get the Alberta government to put some money into it because up to this point it's been funded for the first nine years by Health Canada and some money from the Muttart and a little bit by Syncrude; since 1997 it's been the Faculty of Medicine and Dentistry that's been supporting the cost of the program."

So far 23 Aboriginal physicians and five Native dentists have graduated, with a number still carrying out their residency training in their field of specialty.

"One student is in her fifth year of her residency in psychiatry," notes Hodes, explaining that some areas of medicine take longer to complete residency than others. "When she's finished she will have four years of medicine and five years of psychiatric training. In Canada there are only two Aboriginal psychiatrists. One of them, Dr. Cornelia Wieman, is a graduate from our school and she's now providing services to five bands in northern Ontario; so the woman who graduates this year will be our second graduate in psychiatry."

Dr. Wieman, the 1998 winner of the Aboriginal Achievement Award in medicine, returned to Edmonton to give a lecture on delivering mental health care to a rural Aboriginal population.



"I think the government should be putting more money into Native medical programs," says Hodes, "but their attitude is that universities are supposed to pay for these programs and to recruit and to support students, and the government just supports the students in living. If you're status the government will support you; if you're Metis they won't."

"The Alberta government does have a bursary program for Aboriginal students who go into health services programs, and it's very generous," observes Hodes, "in fact, the best in the country, actually, they'll fund students up to \$13,000 a year, an excellent program but they also need to fund the institutions so that they can have services for Aboriginal students, that's what we're looking for and asking for in the proposal."

Hodes says she was "quite perturbed" to hear a recent speech by Finance Minister Paul Martin which announced new priorities for the federal government and which sees Aboriginal priorities pushed aside. "As usual, Aboriginal people have sunk to the bottom of the list again."

Despite struggling for funding, the University of Alberta is committed to the program and other universities such as the University of Calgary and the University of British Columbia are striking up programs of their own.

"The University of Calgary has hired one of our graduates, Dr. Lindsay Crowsfoot, and they're supposed to be trying to start a program. Dr. Cornelia Wieman is also on faculty at McMaster University but she's had a very frustrating time because of a lack of money."

"I think every university that has a faculty of medicine and dentistry and other health sciences should be working towards this because it's not just our faculty that has positions set aside for Aboriginal applicants, there are also positions available in rehab medicine, pharmacy, nursing and so forth." The difference is that these faculties do not have coordinators like Hodes who seeks out Native applicants.

Presently there are 13 Aboriginal students enrolled in the medical diploma program. Besides the 23 Native students mentioned earlier who have graduated in medicine or dentistry, 17 other Native students have completed programs in related disciplines such as dental hygiene and medical laboratory studies.

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Ramsey changes plea, finally admits his guilt

by John Copley

Despite a court case in the Fall of 1999 that found him guilty of attempted rape, Jack Ramsey, a former Alberta MLA and federal MP, has spent the last two years denying his guilt, implying at least once that the 14 year old Native girl he molested in 1969 initiated the incident. But that changed on Wednesday, October 16, when on the first day of his second trial in a Melfort, Saskatchewan courtroom, the former RCMP officer unexpectedly pleaded guilty to a lesser charge of indecent assault, finally putting an end to a charade that could only end one way. The woman he was accused of molesting, anonymous at the order of the court, is now 46 years old. She was in the courtroom, happy that whole ordeal is now behind her.



"I don't have to be afraid any more," she said. "I don't wish this on anyone." Some of Ramsey's faithful supporters are convinced he changed his plea just to "get the whole thing over with." Joyce Westerlund, the VP of Ramsey's old Crowfoot constituency association told media she "thinks it's despicable that our justice system can do things like this to people." The majority vote in the association indicates that some of its members are virtually accusing Ramsey's victim of fabricating the whole story. They recently passed a resolution that asks Ottawa to make it a crime to accuse anyone of guilt without sufficient proof.

Ramsey was an RCMP officer for more than a dozen years and he knows full well the consequences of pleading guilty - it is something you don't do, unless you are. If that isn't enough, let us remember that Jack Ramsey apologized to the victim before he was sentenced and asked for her forgiveness. His guilty plea is *bona fide*.

"I ask her that she forgive me for that indiscretion," were Ramsey's exact words. Though he hasn't spent a single day in jail, Ramsey has paid dearly for his crime. He's lost most of his political credibility, as was evident in the last provincial election when he won only about five percent of the vote as an independent candidate in Crowfoot.

"I don't think many people appreciated him dragging this out the way he did," remarked former Conservative MLA and MP, Stan Schumacher, who told media he opposed the motion to send the resolution to the federal government. "He was a very popular MP, but I'm happy he finally admitted to his behaviour."

He's not the only one.

Letter to the editor

Dear Editor:

I am a residential school survivor and have experienced terror and trauma around the clock. A First Nation child that was exposed to the paedophile rings operated and protected by the state, church, and the RCMP officials. History reveals systems and policies of segregation, which are the reserves and residential schools designed to annihilate First Nations peoples of Canada. Implicated in every level of government every mainstream church, and engineered at the highest levels of power in our country is a shameful cover up.

I am appalled and disturbed to have learned the recent judgements on residential school litigations, which minimize the impact of this crime against humanity.

When First Nations children were sent to these residential schools, and forced to attend by law, the children regularly experienced a sheer brutality of physical harm, died of diseases, were experimented on and disappeared. Moreover these atrocities have destroyed generations of residential school survivors livelihoods by limited education, cultural loss, language loss and abuse.

The Canadian government and the church have failed to deliver justice and healing to the residential school survivors.

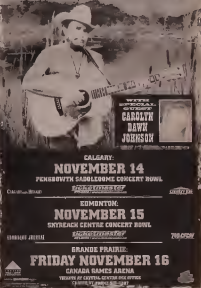
Still defending the system, there seems to be no desire to change centuries old institutional racism, forced assimilation, cultural genocide, and a deliberate and persistent eradication of First Nations culture.

It's ironic how Canadian society can pride itself as an international leader, with a record of gross daily violation in fundamental human rights.

Joe Desjarlais,
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Agency offers new hope for adopted families

by Heather Andrews Miller

A new service offered by Edmonton-based Metis Child and Family Services (MCFS) has just been launched which will reunite families separated by adoption. As of October 1st, MCFS has become licensed as an adoption search agency.

Florence Gaucher is the program director for the Adoption Search and Reunion Program. She is frequently asked who can conduct a search and for whom. "Any adult adopted person, birth parent, birth sibling, or adopted child between the ages of 16 to 18 who is living independently," she answers. As well, descendants of an adopted person or an adoptive parent or guardian on behalf of a minor can also initiate a search.

"First of all individuals are required to be registered with the provincial government's Post Adoption Registry. If a family member has registered with that agency, the reunion is facilitated free of charge," she says. But if no registration has been made with the government service, Gaucher's agency will begin the search for a modest charge, which may be waived in specific circumstances. "This would include people living on reduced incomes, such as Assured Income for the Severely Handicapped (AIS) or senior citizens," explains Gaucher.

Gaucher is no stranger to the reuniting of families. She was recently employed by the province's Post Adoption Registry as well as spending many years in social work. She gives credit to Keith Owen and his staff at the Post Adoption Registry for developing an extensive training program. "We know that making an initial contact in a sensitive and culturally appropriate manner to both parties is vital," she says. She also reassures family members that they have the right to register a veto if they prefer not to be reunited or wish to protect their privacy. "However, we have found in about 75 percent of the cases, both parties wish to contact each other and we have some very happy families that we've helped."

Gaucher was born and raised on the northern Alberta Metis Settlement of Paddle Prairie but moved away from the community to attend high school and college. She's excited about developing the new program at MCFS and is committed to making it a success. "We look forward to providing efficient and professional service to adult adoptees and birth family members," she says.

The addition of the new service fits in nicely with the mandate at MCFS, which is "taking care of our own." The staff at the non-profit organization, which has been in existence for over 16 years, is heavily involved in the community and programs include providing guidance and support to youth at risk in a local school, as well as a home support program for children. Another program, dealing with family services is preventive in nature, and offers workshops for adults on self-esteem, anger management and spousal abuse. In addition, youth involved in prostitution are offered a safe house and support to consider an alternative lifestyle. The Community Support Home Program provides care to Metis and other Aboriginal children who are in the care of Alberta Family and Social Services.

This program recruits families who provide children with safe and stable long term care, and foster families have ongoing training and support. MCFS also acknowledges their partners in these programs, which include the provincial government, the City of Edmonton, and other organizations as well as their founder, Metis Local 1885.

"Our Adoption Search Agency will be added to the other programs MCFS offers, which together

will allow our families to make a meaningful contribution to each other, to the community and to the greater society of which we are all a part," concludes Gaucher. For more information on any of the programs at Metis Child and Family Services, call 452-6100.



AFN urges legislative change after Manitoba ruling

The National Chief of the Assembly of First Nations, Matthew Coon Come, is very disappointed by the decision of the Manitoba Court of Appeal that upheld a 30-year statute of limitations on residential school abuse lawsuits. This decision effectively wipes out most claims in that province. He is urging provincial legislatures and the Government of Canada to review their statute of limitations legislation to render it uniform across the country as it relates to sexual abuse.

"I'm calling on all the provincial governments and the Government of Canada to amend their limitations acts to make them uniform when dealing with cases of physical and sexual abuse. It is absolutely unfair to think that the thousands of victims will not be able to seek redress and justice because of the differences in provincial legislation. As the Court of Appeal of Manitoba noted, some jurisdictions, such as British Columbia, Saskatchewan and Yukon have removed time limitations in such cases. I urge all provincial governments to do the same immediately," stated National Chief Matthew Coon Come.

As the justices stated in their decision, they have to respect the law of the province. Manitoba has an ultimate limitation period of 30 years, but that varies from province to province.

"This is the perfect example of the rights of victims getting short-shrift because of varying legal situations in different jurisdictions, yet the policy of sending First Nations children to residential schools was the federal government's, and the situation calls for a uniform standard across the country. Provinces set the statutes for civil cases and First Nations citizens in Manitoba will not be able to obtain justice and compensation for the suffering and abuse inflicted upon them by the federal residential school policy," concluded National Chief Coon Come.

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Role Model Program funding about to expire

by John Copley

The National Native Role Model Program (NNRMP), initiated when Alwyn Morris won a bronze and a gold medal for Canada at the 1984 Summer Olympics, may be in danger of folding now that a funding agreement with the federal government's Medical Service Branch is about to expire. As this newspaper goes to press, the program director of the highly regarded achievement-oriented role model program, Arlene Diabo, is meeting with the organization's funding body, hoping for a continuance of the funding agreements that have been in place for more than a decade. The national program, which is overseen by the Kahnawake Shakti's takehnhas Community Services Board, a group located near Montreal, Quebec, has been able to operate only because of the funding it has been provided via the Medical Service Branch's Addictions and Community Funded Programs, as well as from Health Canada and a number of other smaller contributors.

"At the moment we are uncertain about the future of the National Native Role Model Program," said Diabo, "but we are also confident that the program has been meeting the expectations of both the public and our funding agencies. We also believe that the positive values and direction that our youth derive from the program are justification enough to maintain it. We are hopeful that our funding support will continue; the program is just too important to let it go by the wayside."

Since its inception, the NNRMP has been fulfilling its mandate by promoting Aboriginal youth across the nation and by implementing viable role model initiatives that have been of great benefit to the many Canadian communities and organizations who have participated in the role model promotion program since the mid 1980s.

"Our mission," explained Arlene Diabo, "is to encourage individual, family and community participation and responsibility in defining and pursuing their own vision of health by making role models available." She added that the NNRMP "encourages our youth in the adoption of healthy lifestyles as well as



by supporting and reinforcing those role models who serve their communities by aiding in the pursuit of health and well being."

During the past several months more than 300 letters have been sent to the organization and its funding bodies by Canadian companies, organizations and individuals who want to see the program maintained. Those letters, said Diabo, "are from people and organizations that have found the role model program valuable in their communities."

"The program is beneficial to both the role models and the communities they serve," reiterated Diabo, "and we are hopeful that enough funding can be found to ensure the program continues."

The goals of the organization are threefold — each being an integral part of the makeup of the organization. The first goal is to "provide communication strategies, tools and role model personnel to individuals, families and organizations who serve the community for the purpose of assisting them in their attempts to improve First Nation and Inuit health in Canada."

The NNRMP's second goal is "to provide role models who will educate and inspire youth and others to adopt healthier lifestyle practices and work toward the reduction of risk factors in their communities."

The third goal is "to recognize and acknowledge in Canada, and elsewhere, the values and positive accomplishments of First Nation and Inuit youth in building a stronger and healthier society for Canada's Aboriginal people."

Role models come from across Canada and are

people who have demonstrated leadership in a variety of ways. More than anything else, potential role models represent in their words and deeds the traditions of wisdom, love, respect, bravery, honesty, humility and truth. Many role models have achieved recognition in areas such as dance, music and education.

Diabo, is proud of the organization's role models and the work that they do. "Role models," she said, "provide honest and open communication to youth audiences, exercise courtesy, diplomacy and professionalism and provide a high standard of leadership by demonstrating respect and dignity for program staff and the communities they serve."

For more information on the program or learn what you can do to help ensure its continuance, call Program Director Arlene Diabo toll free at 1-800-363-3199.



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In the News

Financial crises, terrorism, bring new challenges

by Brian Savage

Chief Stewart Phillip of the Union of BC Indian Chiefs is optimistic that the Joint Policy Council (JPC) will facilitate positive developments between the provinces and the Native communities represented by the UBCIC.

"What's happening now is an ongoing dialogue between the province and the UBCIC in relation to how the JPC will function in the future, we haven't reached any agreement on that," says Chief Phillip.

According to Phillip, John Bain, the Director of the JPC is working with his provincial counterparts to frame out goals and objectives and procedures.

"Once they complete that it will be brought forward to the chiefs' panel for discussion, debate and ratification."

There are significant differences between the JPC and the B.C. Treaty process, says Phillip. "The Native communities and bands involved in the treaty process have a forum for political dialogue with the province through the treaty process itself, and those outside the treaty process rely on the JPC for a similar forum for dialogue. The difference is that the treaty process is designed to reach treaty agreement whereas the JPC, as the title suggests, is a forum for policy discussion between the UBCIC and the B.C. government, and those policy discussions could range from a wide variety of topics."

Ultimately, says Phillip, the aim of the JPC is to represent the aspirations of the people in the union represents. Discussions were held before and after the election. "There seems to be a substantial level of support being expressed by the province for the need

for this ongoing dialogue."

However, there are problems looming on the horizon, says the chief, problems that cannot be avoided.

"All ministries of the provincial government are going through a very comprehensive policy review, a core service review, and at the same time the governments is hard pressed to develop budgets given the fact there's been a downturn in the economy. The province is cutting back within the provincial government ministries anywhere from ten to forty percent — a pretty substantial cutback, it's unprecedented."

While some ministries such as education and health may be more important and receive less of a cutback, other ministries, predicts Phillip, will receive "a very hard, critical look."

The core services review is now being handled by Premier Gordon Campbell, but what has become perhaps more important is the budget issue, says Phillip.

"The core services review was to undertake a comprehensive review of all programs and services offered by the provincial government and determine their relevance and effectiveness in terms of past models of service delivery, is there a way to streamline the services (for instance)." All of that seems to have slipped in importance, as the ailing economy becomes more of a concern.

"I think it's very evident that all government programs and services and initiatives are going to be affected, whether it be the JPC or the B.C. treaty process, there's no doubt we're all going to feel the impact of this downturn and cutbacks in provincial government spending."

One possible example of the government's willingness to open lines of communication may be its recent decision to kill its lawsuit over the Nisga'a treaty.

"I think the government recognizes there is the

need to reach agreement that will provide for a reconciliation of Aboriginal and common interests and unfortunately the B.C. treaty process hasn't been able to provide for that reconciliation of Aboriginal and crown interests."

Phillip believes that the treaty process will face major hurdles in the near future. "There's huge debt loads. Communities are really hard pressed to justify continuing to incur the kind of debt that they are with their continuing involvement in the process. I'm sure at some time members in the community are going to demand an accounting for that and demand an explanation for continuing in a process that shows no indication that it's going to produce any results. I just can't help but feel that's not too far off in the future for a lot of people at the community level."

Another concern is the changing agenda of the government as it deals with the new world situation after the New York terrorist attacks.

"There may be further frustration," warns Phillip, regarding Native concerns being dealt with by a federal government now immersed in fighting international terrorism. "It seems evident they're going to be required to bring in legislation to enhance security measures with respect to air travel and more secure borders and I think that's going to take up quite a bit of time and I think it's going to be a very pressing issue. I wonder if it will derail the federal government's legislative agenda as a result of this."

For now, says Phillip, there have been indications from the government that the dialogue between the government and the union "is a priority" and that the JPC "represents a very valuable mechanism to provide for that forum." So far, says the Native leader, there has been no indication of a change in government viewpoint but the situation will be monitored as the government deals with new priorities.



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UNDER THE NORTHERN SKY

Breaking the myths

by Xavier Kataquapiit

When I was growing up in my community of Attawapiskat on the James Bay coast, television was our window to the outside world. Sometimes this window provided a different image of the real world. As a boy I watched a lot of movies and regular television shows. I saw programs that portrayed Native people in a less than positive way.

There were many television shows and popular movies that had the cowboy and Indian theme. Most of the time the Indian was portrayed as a dumb savage. It is unfortunate that Hollywood had to spread this stereotype as it has led to many people having a strange view of First Nation people. This image of Native people has spread to other cultures around the world.

When I visited Thailand a few years ago I met many Thai people who were impressed with the fact that I was a Native Canadian. I had to explain to them who I was and where I was from. I could not speak their language and they did not know a lot of English so I spent much time trying to convince them that I was not Japanese, Chinese, Filipino or any other Asian nationality. After some experience at trying to communicate who I was, I adopted a visual way to do this. I explained that I was Native Canadian by doing a war whoop, drawing back an imaginary bow and launching an arrow. Obviously, Thai people had been watching Hollywood Westerns that featured cowboys and Indians. Most people caught on very quickly when I

demonstrated this Hollywood image and they referred to me as Indian-ten. To my utter amazement they expressed a great awe and in almost every instance they treated me with a very bizarre respect. Often the Thai would step back with surprise and then move back towards me to touch me. A couple of times people asked if they could have some of my power. As my trip through Thailand unfolded I discovered that there exists a festival in the country that features images of the classical Hollywood style Indian chief with full headdress. Thai people explained to me that this image symbolized power and strength.

Once I discovered this phenomena I must admit that I used it to my advantage from time to time to get a good deal on a hotel and great service in restaurants.

I have also had feedback from Europeans that I have met on my travels. I once met a German fellow named Heise and another time a Polish man named Roman who explained to me that Native Americans are very highly regarded in European countries. However, I also learned that their image of First Nation people was a glamorized Hollywood style Indian. As a matter of fact, Roman explained to me that there is a deep seated love and interest in Native North Americans mostly due to the work of the writer Karl May. This German writer began producing books about Native North Americans in the 1920s. Generations of German children have been reading these books faithfully and they have grown up picturing First Nation people through the eyes of Karl May. May, strangely enough, had never been to North America or seen a Native North American until he was quite old and long after he had published his popular series of books, which featured a main Indian character called Winnetou.

I have always been happy to find Europeans and especially German people so interested in my people. At the same time I am a bit disappointed that their image of who we are was mostly contrived out of fantasy. However, I enjoy meeting people and making

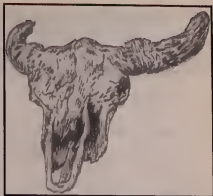
making it difficult to work toward a successful treaty." More problematic, the report says, are the conflicting messages delivered by the governments of Canada and British Columbia as to their goals in treaty making. The Treaty Commission is urging all of the parties to be clear about what is on the table in treaty negotiations.

The report confirms there is a solid foundation for treaty making but spells out actions the parties must take to make progress in treaty negotiations:

- Protect through interim agreements First Nations' interests in lands and resources that are likely to form parts of treaties.
- Negotiate "slim" agreements in principle that allow First Nations to begin to benefit from treaty arrangements while high level talks on other treaty matters continue.

• Fund First Nations to develop their governance in preparation for treaties.

Richardson said First Nations must do a better job of informing their people about the negotiations and the First Nation Summit must have the resources to be more effective in high level talks representing First Nations.



an effort to educate them on who we First Nation people really are.

I find it difficult sometimes to convince other cultures of the reality of who First Nation people really are. We are, of course, like everyone else, we go to school, we work at all kinds of jobs, we raise families, we drive cars and we shop at grocery stores. Often people don't want to hear this, they want to hear stories of the exotic Hollywood Indian or Karl May's Indian. However, people seem satisfied to learn that many of my people are still close to the land and follow a way of life that lives in balance with nature.

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Urgent action, Continued from page 12

while talks continue on the major issues common to all negotiations."

Richardson said all First Nation leaders must re-examine their expectations and their visions for treaties and how to realize those goals through incremental steps. "In developing your vision among your people you must look at ways in which the new relationship will work on the ground."

The report also says that many people have had unrealistic expectations for a process that seeks to reconcile the rights of all British Columbians. A theme throughout the report is that comprehensive treaties must be built over time. In his annual letter to British Columbians, the chief commissioner said, "The 'big bang' theory of treaty making must be laid to rest. That one of the important lessons of the last eight years."

The report is critical of some First Nations that have "an unclear vision about their own futures,

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The Legend of Whittiko

Collected by Lois Dalby; told by Colin Charles;
illustrated by James Ratt

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In the cold months of winter, when game was scarce, some of these powerful people would turn into a Whittiko. This being would eat its family and friends in camp and then wander looking for more people to eat.

Its clothes were tattered and torn. Its lips were chewed to the bone and its hair was all dishevelled. It had ice inside its body and the frost could be seen on its back.

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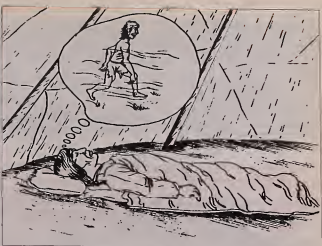


If vanquished, the Wintiko would fall to the ground. Only then would the people come out.

The coming of spring was the most common time for a Wihtiko to travel. Even when it was far away, the people could hear its heartbeat sometimes for the whole night. Sometimes, even before the sound of the heartbeat, the medicine man would know its whereabouts by his dreams.

The people would gather wood, pile it up, and throw the Wihtiko on top and let it burn up. Sometimes it took two or three nights for the Wihtiko to burn up completely because of the ice inside its body.

Christianized Indians used to claim that if you used a page from the Bible for wadding your gun any Wihtiko could be killed.



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